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"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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"IT MIGHT HAVE BEEN."

"It might have been," impatient heart,
Still fretting o'er the buried past,
Seeking in life some brighter part
Than where thy lot is cast,
And vainly turning back again,
To make the wrong and error plain.

"It might have been!" Nay, think not so;
For all that hath been was ordained,
And each day's share of joy and woe
Fits in where wisely planned;—
The perfect whole we yet shall see,
When that shall come that is to be.

Each error past, each blind offense,
May be themselves the means and way
Set by the wisest Providence—
Guides to a better day,
Leading through weakness unto strength,
And through the dark to light at length;

To light and truth, to peace and rest,
If but with resolute step and sure
We follow now what we know best,
Contented to endure,
Nor shrink and tremble in dismay
To see how rough and hard the way;

Nor sit disheartened by the road,
To tell our losses past with tears—
Our "might have beens" leave all with God,
Turn to the coming years;
Yes, leave the past with humble trust,
To do and suffer what we must:

To meet each day as it is sent,
And bravely take our portioned share—
Though hidden to us the full intent—
That each must do or bear;
Sure, if we each do what we can,
'Tis part in some great, noble plan.

Nor vainly our poor hearts perplex
With thinking how it "might have been";
Oh! useless pain our souls to vex,
From holier truths to win!
With God's great wisdom ruling all,
How could our "might have beens" befall?
—Selected.

Our Contributors.

IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

PERIODICAL DESTRUCTION.

THERE was another point universally held by the ancients which utterly forbade their believing in the soul's immortality. They held to a periodical destruction of all things, not excepting the soul.

Thus writes Mr. Leland: "It was a notion which generally obtained among them [the philosophers], that at certain periods which the Stoics termed conflagrations, and which were to happen at the end of what they as well as the Pythagoreans and Platonists called the great year, there should be an utter end put to the present state of things; and the souls of all men, and even of those of them which had become gods, demons, or heroes, were to be resumed into the universal soul, and thereby lose their individual existence."

Watson confirms this testimony thus: "Another notion equally extensive and equally destructive of the original doctrine of the immortality of the human soul, and a state of future rewards and punishments, which sprung up in the Egyptian schools, and was from thence transmitted into Greece, India, and throughout all Asia, was that of a periodical destruction and renovation of all things."² "When the universal inundation takes place," says Enfield, "the whole surface of the earth is covered with water and all an-

imal life is destroyed; after which nature is renewed, and subsists as before till the element of fire, becoming prevalent in its turn, dries up all the moisture, converts every substance into its own nature, and at last, by universal conflagration, reduces the world to its pristine state. At this period, all material forms are lost in one chaotic mass; all animated nature is reunited to the deity, and nature again exists in its original form, as one whole, consisting of God and matter. From this chaotic state, however, it again emerges, by the energy of the Efficient Principle, and gods, and men, and all the forms of regulated nature, are renewed, to be dissolved and renewed in endless successions."

Then none among them could possibly believe in the immortality of the soul as a separate personality.

EMINENT MEN WHO REJECTED THE SOUL'S IMMORTALITY.

On examination we find that most of the eminent orators and authors of antiquity have recorded themselves as unbelievers in the soul's immortality. Among these, Cicero stands prominent as a great orator and statesman. Though in some of his writings he argues for the immortality of the soul, yet after all he confesses that he did not really believe it. Of him Warburton says, "He professes his disbelief of a future state of rewards and punishments in the frankest and freest manner."

Virgil, Horace, and Seneca were all disbelievers in the immortality of man.³

After showing that Cicero was full of doubts on the subject, Dr. Horne says: "All which gave Seneca just occasion to say that 'immortality, however desirable, was rather *promised* than *proved* by these great men.' While the followers of these great philosophers were thus perplexed with doubts, others of the heathen entertained the most gloomy notions, either imagining that they should be removed from one body to another, and be perpetual wanderers, or contemplating the grave as their eternal habitation, and sadly complaining that the sun and stars could rise again, but that man, when his day was set, must lie down in darkness, and sleep a perpetual sleep."⁴

No wonder that Paul said that the heathen had no hope; for it was really true.

Gibbon, the celebrated historian, says: "The writings of Cicero represent in the most lively colors the ignorance, the errors, and the uncertainty, of the ancient philosophers with regard to the immortality of the soul. When they are desirous of arming their disciples against the fear of death, they inculcate, as an obvious though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life, and that those can no longer suffer who no longer exist."⁵

So, then, the belief of the ancients was against the immortality of the soul.

BELIEF OF THE HINDOOS.

To-day the doctrine of the soul's immortality is not universally nor even generally believed, though it has been industriously propagated for over two thousand years, from the time of the school of Plato down to that of the modern theological seminaries. Nearly the whole of the Asiatic nations reject it, and hold to the total annihilation of all souls! That this is not merely my assertion will be seen from the following testimonies, all from men who hold to the immortality of the soul. Mr. Watson's testimony will not be questioned. Hear him:—

"With us, this [the doctrine of the soul's immortality] is a matter of general belief; but not so with the *generality* of either ancient or modern pagans. The same darkness which obscured the glory of God, proportionately diminished the glory of man,—his true and proper immortality. The very ancient notion of an absorption of souls back again into the

divine Essence was with the ancients what we know it to be now in the metaphysical system of the Hindoos, a denial of individual immortality; nor have the demonstrations of reason done anything to convince the other grand division of metaphysical pagans into which modern heathenism is divided, the followers of Buddha who believe in the total annihilation of both men and gods after a series of ages,—a point of faith held probably by the majority of the present race of mankind."⁶

This is a valuable testimony, especially coming from one who is such good authority. This alone gives a majority at the present day against the doctrine of the soul's immortality.

Mr. Davy says: "The religion of Buddha is more widely extended than any other religion. It appears to be the religion of the whole of Tartary, China, Japan, and their dependencies, and of all the countries between China and the Brahmapootra. . . . They appear to be materialists in the strictest sense of the term, and to have no notion of pure spirit or mind. . . . Ordinary death is merely a change of form, and this change is almost infinite, and bounded only by annihilation, which they esteem the acme of happiness."⁷

Then a majority of the race are materialists, instead of immortal-soulists!

Our next witness is that candid author, Henry Howe. He writes: "Buddhism, the religion of Burmah, has the greatest number of disciples of any on the globe, among whom is half of the people of China, Laos, Cochinchina, and Ceylon; all of Cambodia, Siam, Burmah, Thibet, Tartary, and Loo-Choo; and a great part of Japan, and most of the islands of the Southern seas."⁸

"Existence and sorrow are declared to be necessary concomitants; and therefore 'the chief end of man' is to finish this eternal round of changes, and be annihilated. The great doctrines of this faith are five; viz., 1. The eternal existence of the universe and all things; 2. Metempsychosis; 3. Nicban, or annihilation," etc.⁹

Of this religion, Alger says, "It is the basis and motive of the most extensive disbelief of individual immortality the world has known."¹⁰ Keppen, in his work on the "Religion of Buddha," says, "*Buddhism is the gospel of annihilation.*"¹¹

In the *Methodist* of April 16, 1870, Bishop Thomson publishes a sermon in which he says: "As to the existing systems of India, China, and Japan, Hindooism, Confucianism, and Buddhism are all, as every intelligent man knows, decaying and ready to perish, without satisfying the wants of mankind. They hinder human development, and must be swept from the earth by human progress. Nor need we lament; nay, we should rejoice in the prospect, for they offer no salvation to man in this life, but by the extinction of all interests in this life,—its duties, responsibilities, and possibilities,—and no salvation beyond the grave but *annihilation, the blowing out of the soul as the blowing out of a candle.*"

Then the bishop understood them to teach the annihilation of the soul after death, and they do not believe in the immortality of the soul.

In the same paper I find still further unquestionable proof of the belief of the Hindoos on this point. A new sect has lately originated in India called the "Church of the One God." Says the *Methodist*: "Representatives of the 'Church,' learned in the Sanscrit, were sent to the sacred city of Benares to study more fully the Vedas—the supreme scriptures of Brahmanism—in order to ascertain if the new movement could not be reconciled to the primitive and purest faith of the country; but they reported that these ancient documents taught Pantheism, Metempsychosis, and the annihilation of the soul."

"The Hindoo books describe several different degrees or states of happiness for man—

kind after death. Of these the highest state is called *Mooktee*, and consists of union with the deity, or absorption into the infinite Spirit. This state is the result or reward of attaining divine knowledge. As soon as any man acquires a knowledge of Brahma, it overcomes or extinguishes all sin within him, and its influence upon him; he disregards all work, however meritorious in general opinion, and, emancipated from all worldly desires and bodily passions, his spirit becomes united with Brahma, or is absorbed into him, 'as a drop of water when it falls into the ocean.' He loses all personal identity. He is no longer, and will never again be, a conscious and separate being, and so is not subject to any further transmigrations or changes."

"The third and fourth states of happiness are in the heaven, or abode of the gods, called the *Swurg*. Some few persons who in this life have performed works of extraordinary merit, after death proceed to *Swurg*, and reside there till the close of the present *Kapla*, when *Swurg* and all its residents, whether gods or saints, will be *annihilated*."¹²

This is the faith held by the majority of the human race to-day. Is this the doctrine of the immortality of the soul? It is just the opposite. Do not our orthodox friends know these facts? How, then, can they have the face to claim a universal belief in their notion of the soul's immortality—when all the facts are the other way?

¹² India, Ancient and Modern, pp. 408, 409.

THE PROSPECT IN GREAT BRITAIN.

THE following article which we copy from the daily *Inter-Ocean* of Jan. 14, 1879, is somewhat lengthy for our limited space, but we consider its interest and importance sufficient to justify its insertion in full. It is a deep and philosophical examination of one of the great problems of the age, which is eliciting the profound interest of all thoughtful men, and which is so intimately connected with prophecy; namely, the growing and deepening distress among the lower classes. In England financial matters, it seems, were never in a worse condition, and there is not one ray of light in the prospect of the future. Such is the gloomy picture presented before us, one calculated to excite in thoughtful minds the inquiry whether this state of things may not have some prophetic significance. The article is a most instructive one, and will repay careful study.

All the great natural forces which co-operate in the advance of civilization have been hostile to the thoroughly artificial edifice of English prosperity. It has been truthfully said that however solid her commercial supremacy may have seemed at times, it was no more secure than one of those vast temple walls which the traveler sees in India—walls constructed centuries ago to resist the violence of earthquake as well as more ordinary forces of destruction, but now toppling to their fall because a banyan seed has germinated in a neglected crevice, and the huge roots are gradually hurling the stones from the places where they seemed fixed forever. The germ of free trade, once worshiped in England as the banyan is by the superstitious natives of India, has been the means of undermining and destroying the temple which had been reared with such great pains. The terrible and continued complaints of the depression of trade in England, and the fears among the free traders of what they term a "Protection Revival," have reached this side of the Atlantic in various forms for the past three months. Mr. Wedgwood showed in Parliament, last September, that during the entire series of years from 1840 to 1872, British trade exhibited elasticity and growth. Then came a change, and the exports have diminished from \$1,280,000,000 in 1872 to \$990,000,000 for last year. In spite of con-

¹ Leland's Revelation, vol. i. part iii. chap. v. p. 341.

² Theol. Inst., vol. i. part i. p. 52.

³ Hist. of Phil., book ii. chap. ii. sec. 1. p. 195.

⁴ Divine Lega., vol. ii. book iii. sec. 3. p. 182.

⁵ See Enfield, Hist. Phil., pp. 310-313.

⁶ Horne's Intro., vol. i. p. 18.

⁷ Dec. and Fall, vol. i. p. 527.

⁸ Theol. Inst., vol. i. part i. chap. iv. p. 22.

⁹ Ibid.

¹⁰ Travels of Celebrated Travelers, p. 596.

¹¹ Travels of Celebrated Travelers, pp. 597, 598.

¹² Future Life, part v. chap. viii. p. 615.

¹³ Ibid., part ii. chap. vi. pp. 111-127.

tinued predictions from year to year and month to month that the tide was at the point of turning, it has not turned yet.

Mr. Mundella, one of the leading members of Parliament, stated the other day that British exports have fallen about 24 per cent from the highest point. Steel rails, which had been selling at \$75 and \$100 per ton, are to-day being delivered at \$26. The price of coal has declined about 50 per cent, and cotton and woolen goods were never so cheap in the history of manufacturers.

Mr. Norwood, another English authority on commercial matters, consoles his countrymen by considering it unreasonable for Englishmen to expect that they should continue to be the sole manufacturers of the world.

Mr. John Morley, the editor of the *Fortnightly Review*, lately gave a long, careful, and, in the main correct, discussion on the present state of trade and on the prospects of the manufacturing interests. His conclusions are that there has been over-production everywhere. Business is being carried on in all branches at ruinously low terms.

But what cheer can the English merchant gain from the most recent Board of Trade returns? The testimony of these reports fails to yield any comfort in respect to the condition of the great industries of the country. The imports of raw cotton are less by upwards of one-fourth than they were in the corresponding month last year. The imports of flax and hemp have fallen off by one-fifth. The evidence of the principal exports points in the same direction. Cotton, piece goods, linen and jute manufactures, iron and steel, hardware and cutlery, all show a decline, both in quality and in value, and the decline in value is much greater than in quantity. The outlook for trade is, therefore, very dark, and, as we have fully shown, the fact is now generally acknowledged. In spite of successive reductions in the rate of wages and in the price of raw materials, the English manufacturers seem to be losing their hold on the foreign markets. But the other day the *London Times* in a leader said:—

"The firms which have fought a losing battle against fate for four disastrous years, with the help of the banks, were encouraged to prolong the contest by the hope of better days that never came. At this moment there are, it may be said, less signs than ever of their coming."

The current number of the *London Quarterly Review* furnishes some startling figures in regard to the decline of the cotton trade. The consumption of English cotton goods in foreign markets no longer grows at its old pace, and the reason is not far to seek. Her rivals are making greater progress than England, for since 1870 Great Britain's annual consumption of cotton has increased less than 400,000 bales, while that of the continent of Europe, the United States, and India, has grown more than 1,250,000 bales. Below we present the actual figures of the cotton consumption in thousands of bales:—

	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.
Great Britain.....	2,760	3,222	3,132	3,335	3,149	3,077	3,177	3,149
Cont't Europe.....	1,722	2,327	1,776	2,099	2,397	2,369	2,605	2,283
United States.....	928	1,140	1,067	1,214	1,315	1,194	1,397	1,439
India.....	216	237

Under the influence of protection, the United States has increased its consumption of cotton to such an extent that our imports of cotton goods have steadily declined from 227,000,000 yards in 1860 to 61,000,000 yards in 1877, and but 26,000,000 yards in the first seven months of 1878; while, on the other hand, especially during the last five years, our exports have undergone an entirely opposite process, the exports having been only \$2,400,000 in 1872, and having steadily increased until they reached, in 1877, \$10,660,000. The British imports of cotton goods from the United States have grown in the last few years.

But with depression in business and falling off of trade the winter in England opens with a very considerable and significant increase of pauperism. The figures for the year are before us. The fact of the increase is somewhat obscured in the general totals, there being about two per cent more paupers in all England than there were in 1877. A careful analysis of the returns shows that in the Northern manufacturing districts and Wales the augmentation is much more formidable. At the end of July last, in the Northwestern or Lancashire district, the increase in the number of paupers was as much as 6,079 on a total of 60,175. In the York district the increase at the same date was 3,948 on the total of 56,554. Altogether, in the West Midland, North Midland, Northwestern, York, Northern, and Welsh districts, the augmentation amounted at the above date to 17,513 upon a total of 324,895.

These figures form painful evidence of the extent to which the masses near the verge of

destitution have been pushed over the limit, and have been at least temporarily pauperized. But there is yet another proof to complete the melancholy picture. *The Inter-Ocean* has before shown what a great index the amount of deposits in the English postal savings banks is to the financial condition of the masses. The report of the Postmaster General, just out, shows signs of withdrawals, and this fact indicates conclusively the extent of the distress and suffering among the working classes in England.

We do not want to dwell on these dismal topics for any grim pleasure that may be derived from the prostration of a rival. The facts are presented rather with a view of ascertaining what, if any, significance they have to America. This depression cannot come to an end without effecting vast and permanent changes in the relations of the chief industrial communities. As Professor Thompson, of Philadelphia, in a recent address, has clearly shown, previous panics effected no such change. England, the chief monopolist of the world's commerce, came out of them a little better established in her pre-eminence than she went in. She had used the period of prostration chiefly to crush native rivals in her foreign markets. No nation "had so strong a back," and could hold out so long as England.

The facts and figures above given clearly indicate that it is to the United States that England looks for the possible destruction of her commercial supremacy. In the long run, one must succumb. Will it be the English, or will it be the American producer? Professor Thompson says that a careful examination of the facts shows beyond a doubt that the former must succumb. In the first place, the American, with control of the home market and a moderate export, will be very well off. The former he already has, the latter he is fast getting. We have shown that England is so overloaded with industries of all sorts that she cannot afford to lose even her American market. But ours is already shut on her, and her colonies, even India, as above shown, are rapidly shutting theirs. And in Europe, where her free-trade propaganda seemed likely to bear such abundant fruit, the outlook is far from promising. It is a well-known fact that Italy, France, Spain, Portugal, Germany, Austria, Hungary, Denmark, Sweden, and Russia are not advancing in the free-trade direction. Those who had it are adopting tariffs; those whose tariffs were weak are strengthening them.

That America will ultimately take the lead in the industrial race there can be no doubt, when, added to the eloquence of convincing facts and figures, the greatest of English statesmen, Mr. Gladstone, in the following words admits it: "The huge figure of \$5,000,000,000, which may be taken roundly as the annual income of the United Kingdom, has been reached at a surprising rate; a rate which may perhaps be best expressed by saying that if we had started forty or fifty years ago from zero, at the rate of our recent annual increment we should now have reached our present position. But while we have been advancing with this portentous rapidity, America is passing us by in a canter. Yet even now the work of searching the soil and the bowels of the territory, and opening out her enterprise throughout its vast expanse, is in its infancy."

THE PROPHETIC CONFERENCE AND THE ADVENT MESSAGE.

As we have been engaged in heralding to the world for more than a quarter of a century the doctrine of the coming of our blessed Saviour Jesus Christ, it is with the greatest interest that we have watched the waking up of the public mind on this subject. A correspondent of the *Louisville Presbyterian*, writing concerning the late Prophetic Conference, says:—

"It has given voice to a wide-spread, deep, and growing conviction in the minds of many Christians of all denominations that the true doctrine of God's word concerning the second coming of the Lord has been sadly obscured, where it has not almost entirely lapsed from the minds and hearts of professing Christians."

"The Conference was called by some one hundred and fourteen ministers and others, composed, as one of the speakers stated, of one Lutheran, one Dutch Reformed, one Reformed, six Methodists, ten Congregationalists, fifteen Episcopalians, ten Undenominational, twenty-seven Baptists, and forty-three Presbyterians; and the purpose of the Conference was announced to be, to restore the 'precious doctrine of Christ's second personal appearing, which has long lain under such neglect and misapprehension,' to its proper place in the system of revealed truth."

"Earnest work was meant, as is seen by the fact that the names of Bishops Vail and Nicholson, Drs. Tyng and Newton of the Episcopal Church, Gordon and Clarke of the Dutch Reformed, Gordon of the Baptist, and Brooks, Kellogg, Cooper, Imbrie, Craven, and West of the Presbyterian Church, were appended to the call."

"The programme of papers read before the Conference was followed, with some slight modifications."

"The addresses were generally able, scholarly, and effective. Dr. Tyng, one of the leading representatives of Evangelical Episcopacy in this country, showed the doctrine of the personal and visible return of our Lord to be a part of the primitive faith of the church, and boldly appealed to the Scriptures, received as of divine authority and interpreted in accordance with the laws of language, as the final source of appeal in the discussion of this and all the other topics before the Conference."

"Dr. Kellogg, a rising theologian of the Northern Presbyterian Church, and of twelve years' experience, as a missionary in India, demonstrated the Lord's coming to be pre-millennial, in a patient, painstaking, and exhaustive examination of all the leading passages of Scripture on the subject."

"Dr. Mackay of the English Presbyterian Church, a short, thickset, burly Scotchman, with wit enough to have been an Irishman, whose subject was, 'The teaching of Scripture as to the manner in which the Church shall be caught up together in the clouds to meet the Lord in the air, at his coming,' by his bold, earnest, and glowing presentation of the truth which was evidently dear to his very heart, awakened the profoundest enthusiasm."

"Dr. Cooper, Professor of Theology in the United Presbyterian Seminary of Allegheny, Penn., and a most prominent man in that body of Presbyterians so noted for their rigid adherence to the standards of the Westminster Assembly, presented the doctrine of the judgment or judgments, showing that there are five distinct judgments, extending over the entire period of 'the day of God.'"

"Dr. Brooks, of St. Louis, so well known to your readers for his earnest and glowing piety and his most effective preaching of the gospel, read an elaborate paper on 'The Coming of the Lord in its relation to Christian Doctrine,' which aimed to be absolutely overwhelming in its accumulation of evidence to show that the doctrine of the Lord's coming, as personal and imminent, extends like a golden web through the whole texture of the New Testament, intensifying every other truth."

"He actually quoted from the New Testament one hundred passages in which the Holy Spirit himself has connected, in the most intimate way, this doctrine with every other doctrine, and with all duty and service."

"But in the judgment of many, the most notable paper presented to the Conference was by Dr. Nathaniel West, of Cincinnati, on the 'History of the doctrine of the Pre-millennial coming of Christ.'"

"All lovers of true Presbyterianism know Dr. West for his intrepid and successful defense of orthodoxy in conjunction with Dr. Skinner in the famous McCune case. Dr. West showed in a series of careful historic statements that each of the apostles held the doctrine of the imminent personal return of the Lord, and that a long line of the most devout, God-fearing, and faithful believers of every age, including the ancient Chiliasts, the Reformers of the sixteenth century, the Prolocutor Dr. Twisse, and most of the leading divines of the Westminster Assembly, and many of the most active and useful ministers and missionaries of every age down to our own day, have found one of their chief motives to labor and service, and their strong support in suffering and persecution, in this inspiring truth."

"He showed that post-millennarianism is a recent heresy in the Church of God, originated by the Arminian Whittby, who afterwards, it is said, became a Universalist, and that these facts ought to be known, at least by all intelligent Presbyterians. A still more significant fact was, as he asserted, that all forms of corrupt and apostate Christianity unite in bitterest hatred and opposition to premillennialism. The scoffing infidel science of the age is already asking as Peter foretold, 'Where is the promise of his coming?' and when this infidelity shall have culminated in the development and revelation of the Antichrist, he will without question be found the leader of the hosts who oppose this truth."

"It may serve to remove the misapprehensions of some to learn that the following resolution, offered by Dr. Brooks, was unanimously adopted:—

"Resolved, That the doctrine of our Lord's

premillennial advent, instead of paralyzing evangelistic and missionary efforts, is one of the mightiest incentives to earnestness in preaching the gospel to every creature till He come."

"All the discussions of the Conference find their crystallized expression in the following paper, unanimously adopted, as its testimony to the truth:—

"1. We affirm our belief in the supreme and absolute authority of the written word of God on all questions of doctrine and duty."

"2. The prophetic words of the Old Testament concerning the first coming of our Lord Jesus Christ, were literally fulfilled in his birth, life, death, resurrection, and ascension; and so the prophetic words of both the Old and the New Testament concerning his second coming will be literally fulfilled in his visible, bodily return to this earth in like manner as he went up into Heaven; and this glorious epiphany of the great God, our Saviour Jesus Christ, is the blessed hope of the believer and of the church during this entire dispensation."

"3. This second coming of the Lord Jesus Christ is everywhere represented in the Scriptures as imminent, and may occur at any moment, yet the precise day and hour thereof is unknown to man and known only to God."

"4. The Scriptures nowhere teach that the whole world will be converted to God, or that there will be a reign of universal righteousness and peace before the return of our blessed Lord; but that only at and by his coming in power and glory will the prophecies concerning the progress of evil and the development of Antichrist, the times of the Gentiles and the ingathering of Israel, the resurrection of the dead in Christ and the transfiguration of his living saints, receive their fulfillment, and the period of millennial blessedness its inauguration."

"5. The duty of the church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into the world and preach the gospel to every creature, and thus hasten the coming day of God, and to his latest promise, 'Surely I come quickly, to respond in joyous hope, 'Even so, come, Lord Jesus.'"

The resolution concerning our Lord's pre-millennial advent looks quite different from a resolution found in the *Evangelical Messenger* a few years since, asserting "that we believe the millennium to mean that state of happiness, prosperity, and holiness which the people of God will enjoy upon the earth for one thousand years before the resurrection of the dead, and not after." We are glad to see our friends "wheeling into line" on these important truths. Surely the minds of the people are being called out to the "precious doctrine which has lain so long under neglect and misapprehension."

We are nearing an important time in this work. The Lord is preparing the way before us for the message to go with power.

J. H. ROGERS.

RESTLESSNESS.

It is a noticeable fact that a spirit of restlessness seems to characterize the present age. People are hurrying "to and fro" all over the world. The steam-cars and steamboats are daily crowded with human beings, and change and novelty seem the object of life. Those who have not the means to travel are uneasy, and are constantly changing their places of abode. Riches do not satisfy, fame does not quench the heart longings, and power does not give peace. This, perhaps, has ever been so, but now more than ever all nations are looking for some great event, and the hearts of the people are growing faint. Well may the world "be restless, like the waves of the sea," for a change is soon to take place. Vague, shadowy omens of coming woe, like dark clouds, hang over the people. Man seems to lose confidence in man, and business stagnates. The crust of the earth heaves with earthquakes, volcanoes, and tornadoes.

All this is but the trembling of earth over its final doom,—one of the signs that foretell its dissolution. Not many years can come and go before an awful blackness will cover the earth, and a terrible despair settle upon the ungodly. The restlessness of the children of men will soon reach its climax, and the gathering storm burst in all its fury.

The sad lamentation, "too late! too late!" will re-echo from pole to pole, and Heaven's gates will forever close to the unrighteous.

O restless heart of man! cease thy striving for worldly honor; reach up and grasp the golden cord of mercy which for a little season hangs over the human race, and thus secure eternal rest.

ELIZA H. MORTON.

The same sun that melts wax, hardens clay.

SECURE YOUR SEAT EARLY.

"Secure your seat early;" but not for the play,
Where pleasure and folly and vanity meet,
With the gildings of vice turning night into day,
And winging the hours with fraud and deceit;
Where modesty loses her signal of pain,
And chastity waxes licentious and bold;
And the ear grows familiar with language profane,
And the heart, with false sympathy, callous and cold.

"Secure your seat early;" but not for the ball,
Where fashion supreme in her tyranny reigns,
And the dupes of her blandishments answer the call,
To kneel to the scepter and welcome her chains;
For the visor of tinsel which folly may wear
Conceals but the skeleton features of death;
And the mirror of purity, spotless and fair,
May be marred by a whisper, or dimmed with a breath.

"Secure your seat early;" but not for the feast,
Where the song, and the jest, and the revel abound;
Where appetite wantons, by plenty increased,
And the cup of Bacchante is worshiped and crowned;
For that board is no shrine to the Godhead above,
That song is no pean of glory divine,
That libation no sacrifice offered by love
To the Saviour, whose life was once offered for thine.

There's a drama preparing, oh, awful and grand!
And a stage where all Heaven, with God, will appear!
And an audience summoned from every land
At the sound of the "trump" will be gathered to hear.
There's a place on the "left" where the wicked shall meet,
With demons for ushers, no seats to procure;
There's a place on the "right" where angels will greet,
And provide for the righteous—secure your seats there.

There's a feast which the Lord for his people provides,
Abundant and rich, in his palace on high,
Where seraphs attend, where the Father presides,
And Jesus will welcome the guests of the sky.
With their crowns, and their harps, and their "banners of palm,"
Shall saints in the revels celestial share;
With the anthem of "glory to God and the Lamb,"
And the song of redemption—secure your seat there.

The programmes are ready, the tickets are out,
An angel is waiting your name to record;
Secure your seat early—delay not or doubt—
For the drama of Judgment—the feast of the Lord!
God's heralds are calling from valley and plain,
And mountains are sending the tidings abroad—
"Hill echo to echo repeats it again,
Secure your seat early—secure it with God.

And it must be secured—O, secure it in time;
For no tickets are sold at eternity's door,
Nor the janitor bribed, were the universe thine,
To purchase a seat thou hast failed to secure.
Oh, no! when death closes the record of grace,
The soul whose address is not registered there
Must turn from the portal of Heaven, to trace
Its name on the page of eternal despair.

—Selected.

"GET READY TO DIE."

ONE of the prominent features of our times is the great lack of practical Christianity. There is enough profession and loud boasting of the wonderful progress of the gospel; but when we look for fruit we find only here and there an olive berry on the outmost fruitful branches. Isa. 17:6. This lack of living piety is a great rock of offense over which thousands of unbelievers are stumbling to ruin. Every result has an adequate cause or causes. Probably the great cause of this lack of which we have spoken is the almost universal preaching of the sentiment which heads our article. Death is made the objective point of all religious teaching, the consummation of the Christian's hope, the gate to endless joy. And since the devil is the one that has the power of death (Heb. 2:14), it follows that he is the gate-keeper to the abode of bliss and eternal felicity. Surely his Satanic majesty occupies a most honorable and important position in God's gospel plan of salvation.

But the Bible nowhere gives a hint or intimation that any reward is to be given at death, or that any fondly-cherished hopes will be realized then. Not in all its pages can be found a single exhortation to make a moral preparation for death. When the Lord said to Hezekiah, "Set thine house in order; for thou shalt die, and not live," he did not have reference to a preparation of character for death, but to the adjustment of his business affairs. God made man to live and glorify his Creator, and his constant appeal to us is to live right, act right, and do right. All his exhortations to us are in regard to how we ought to live, and none of them as to how we ought to die. This life is given us in which to make preparation for the life beyond the resurrection, and not for any condition in death. God made man to live, and not to die; and life is that for which we are to seek and make preparation. 1 Tim. 6:12, 19.

Why should so much be said about getting

ready to die, when we are none of us fit to live? Let us learn to live first, and we need have little concern about death. Our future will not depend on how we die, but on how we have lived. We shall not be judged by our happy or gloomy feelings at death, but by the record of our works which the books shall show. Rev. 20:12. If our lives are such as God can approve, we shall need no special preparation for death, nor need we fear its trying ordeal.

The most pernicious effects are seen as the result of this popular exhortation. It blights and withers the great and noble thoughts that would lead us to a consistent, careful Christian life, by causing us to overlook practical, every-day duties and center our chief thoughts on the death-bed scene, hoping that by some means we may have a happy, triumphant departure. Happy feelings in death cannot save us. We are not to be judged by our feelings, but by our doings. It is possible for us to be deceived when we depend entirely on feeling as an evidence of our acceptance with God; and it is possible, too, that we may cherish a false hope based on false teaching, and at last go down in death self-deceived. Matt. 25:42-46.

This subordinating everything else to a preparation for death leads sinners to fatal procrastination in the work of repentance. Indeed, if this is the important thing, why may they not spend this life in carnality and sin, and then use the last few minutes in sorrow and contrition, and thus, in accordance with funeral theology, make their accounts all right with their Maker? It certainly must be a matter of no small encouragement to the sinner to take just the course here indicated, when he hears the unrepentant man preached into the courts of bliss on the strength of his having at some time in his life arisen for prayers and on his death-bed expressed the determination that if restored to health, he would live a better life. Such evidences weigh light in God's balances. There can be but little hope for that man who has deliberately spent all his life in sin, right in the face of gospel light. In cases of recovery such death-bed repentances generally prove to be anything but genuine.

The Bible nowhere enjoins such repentance, but it says, "Remember now they Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." And many similar exhortations do we find. It also gives us rules by which our lives are to be regulated, but in no case does it give us a rule by which we are to die.

Life is the important thing, and our future will depend, not on a few forced, spasmodic efforts on the brink of the grave, but on our course through life. He whose life has been in accordance with God's word does not look down into death for any consolation; his faith carries him beyond, over into that eternal life promised to the righteous. This special plea for a preparation for death is entirely too weak and unscriptural to thoroughly convert men to God. What we need is more living, practical godliness to convince men of the truth of Christianity.

G. D. BALLOU.

CAN BOTH BE TRUE?

LONG we have heard, and in our childhood days we were carefully taught, that the soul was immortal, and if everlasting happiness and bliss were not obtained by a life of obedience here, an eternity of misery and unspeakable woe in that terrible lake of fire would surely follow. We were told that the Bible said this. And, further, it was told us that the wicked, in their unutterable torment, would go on sinning against God to such an extent that after a thousand years of this punishment they would be further from their just deserts than when they first entered upon it. We were astonished at such thoughts, and to say that in our childish, folly serious doubts arose, would be stating the case mildly.

In after years we read the Bible for ourselves, and were led to ask: "Will the lost in their anguish too great for tongue or pen to express, or the power of reason to comprehend, ever lift up their voices in praise to God and the Lamb, and thus mingle, in confusing accents, blessings and cursings?" Will this be so? No, never. But the prophet of Christ in his vision of the future said: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

As every creature in Heaven above, and in the earth beneath is here said to ascribe praise and glory to God and the Lamb, it surely

follows that the time will come when not one single creature in all the universe of God will be in pain or woe. "How glad I am for the thought," says one; "for now I see clearly that, as the real man is immortal, the time will come when all God's creatures will be restored to his favor; and thus beautifully appears the convincing evidence that all mankind will finally be saved." And now we have before us this astonishing medley,—the doctrine of the everlasting conscious misery of the impenitent and that of universal salvation, one directly opposed to the other, both securely anchored to the dogma of the natural immortality of man. Can both be true? It is impossible. The premise is wrong, the conclusions are errors. "But they know not the thoughts of the Lord, neither understand they his counsel." "Ye do err, not knowing the Scriptures."

From the word of God we learn that he will give eternal life, through Christ, to them who seek for immortality by well doing; while the wages of those who will not shall be death. Rom. 2:7; 6:23. Of the wicked God says, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. Not burned to all eternity, not all saved. The righteous shall be blessed with life eternal, and the wicked, driven from existence by the implements of the wrath of God, shall be as though they had not been. Obad. 16.

God will again have a clean universe, good and holy as in the beginning, and then will be fulfilled that beautiful scripture, "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. Not one single trace of the sinner or the sad effects of sin shall ever more appear; but every creature in Heaven and in earth with one heart and voice shall give blessing and honor, glory and power, to Him that sitteth upon the throne, to the Lamb for ever and ever.

E. R. JONES.

FISHERS OF MEN.

I SAW on Lake Como, when we visited Bellagio, some men fishing. They had torches burning in their boats, and the fish were attracted to them by the glare of the light. You must know how to get the fish together. You know there is such a thing as the ground bait for the fishes. You must know how to allure men. The preacher does this by using images, symbols, and illustrations. You must know how to catch the fish, throwing out first, perhaps, not a remark directly to the point, because that might be unwise, but a side-way remark, which shall lead to another, and yet another. If you are to be a "fisher of men," you must have your wits about you. It will not do to blunder over men's souls. Fish are not caught by every boy who chooses to take a pin and a piece of cotton and make his way to the pond. Fish want a fisherman, and there is a sort of congruity between the fish and the man who catches them. I do not wonder that Izaak Walton should catch fish. He seems to have been born and made on purpose for it. And so there are some men who are made on purpose for winning souls. They naturally care for their fellows, and they have such a way of putting the truth that as soon as they speak men say, "Here is a man come who knows all about me, and knows how to deal with me," and they at once yield to his influence. God has called them, and has made them true fishers of men; they know about men, and also how to allure them.—C. H. Spurgeon.

THE PUBLIC HEALTH.

MR. ANGELL, in his address upon "Public Health Associations," has made some very interesting comparative statements, and called attention renewedly to a subject which has at different times occupied the mind of the public, with varied expression of opinions. In the course of his remarks he said, substantially, that in France no medicine could be sold that had not been approved by a board of the best chemists of Paris, and no physician could practice there who had not been approved by a board of the best Paris physicians. Deadly poisons could only be sold by persons of good character, and every precaution is taken in that country to prevent the sale of poisonous, dangerous, or adulterated articles, and to protect public health. In the United States, on the contrary, the country of freedom, millions of dollars' worth of quack medicines, which no physician would prescribe, are sold; the most dangerous poisons can be bought at hundreds of places in our cities without restriction, and in Boston alone more than three hundred ignorant persons are practicing medicine.

An eminent chemist of Massachusetts testifies that almost every class of articles for food sold in this country is adulterated, and many of the mixtures are extremely poisonous. Cayenne pepper is adulterated with red lead; mustard with chromate of lead; vinegar with sulphuric acid, arsenic, and corrosive sublimate. Half the vinegar sold is said to be rank poison. Of twelve packages of pickles analyzed, copper was found in ten. Of another lot of sixteen packages, copper was found in every one, though no two were put up by the same wholesale house. Sirups, flavoring oils, jellies, and preserved fruits contain poisons. Tea and coffee are largely adulterated; cocoa and chocolate, with minerals. White stone is ground up in New England mills for adulterating soda, sugar, and flour. Thousands of tons of it have been ground for the purpose in one Massachusetts town. Flour is mixed with plaster of Paris, bone dust, clay, sand, chalk, etc.; candy, with terra alba. A Boston chemist found 75 per cent of terra alba in one sample of cooking cream of tartar. Milk is mixed with water taken from barn-yard wells, and thousands of gallons of compound are sold as milk that do not contain one drop of the genuine article. Diseased meats, eggs, poultry, and fish are sold in the markets. Butter is manufactured in enormous quantities from animal fats, often obtained from diseased animals, and even this is adulterated. In 1878 there were made and sold in the United States of this kind of butter upwards of ninety million pounds, and 40,000,000 pounds of cheese were made from the same material.

Nothing is being done to stop these adulterations. In San Francisco tea is made from exhausted tea leaves colored with Prussian blue; coffee, of burnt flour flavored with essence of coffee; bread, of potatoes and alum. Of wines and liquors there is no end to the variety of adulterations. Whisky contains creosote, salts of copper, alum, etc. In a cask of "pure" sherry wine purchased of a Boston firm for sick patients, not a drop of the juice of the grape was found upon analysis. Wines and liquors are manufactured here, shipped to Europe, and then "imported" into this country. California wines are made in Boston cellars. Forty gallons of compound is changed into brandy, whisky, and other liquors at a cost of ten cents a gallon. A Massachusetts chemist says that of all the wines and liquors sold in eight out of ten places in the State, ninety per cent are adulterated.

Drugs and medicines are fearfully adulterated. A physician orders medicine for a patient dangerously sick, and because the medicine has only a quarter the strength it should have, the patient dies. Tinware contains lead in soluble form. In fabrics for clothing, arsenic, corrosive sublimate and other deadly poisons enter—in ladies dresses, in silks, vails, threads, artificial flowers, gentlemen's underclothing, socks, gloves, hat linings, boot and shoe linings, paper collars, and other articles. In a green dress eight grains of arsenic were found in each square foot. Wall papers, tickets, lamp shades, cards, etc., contain large quantities of arsenic. Thirty barrels of this substance were found in one New England factory. The proprietor kept away from it, and the operatives could only work two days a week. The amount of arsenic imported into this country during 1875 was 2,327,742 pounds, and each pound contains a fatal dose for 2,800 adult human beings. It is sold in our markets almost as freely as wood and coal.

A retired sugar dealer says that sugar, molasses, and honey are so largely adulterated that he dares not use them, except in small quantities. Kerosene oil is so adulterated that out of twenty samples tested by a Boston chemist eighteen were dangerous. As a consequence, losses by fire have increased in the United States from \$35,000,000 in 1868 to nearly \$100,000,000 at present annually.

Is there any remedy for these things? The speaker pointed out that laws should be enacted and enforced controlling and governing these matters in all their forms. Boards of health do great service, but they cannot touch this evil. Combinations of capital and political influence paralyze their influence. Public health associations, composed of influential citizens, supported by voluntary contributions, employing officers who cannot be bribed, he thought the only true and available remedy.—Boston Herald.

The knife's sharp cut can be endured—
Its ugly gash by time is cured;
But bitter words, when they o'erflow,
Inflict a deep, unhealing blow.

—From the Turkish.

Aim high; but not so high as not to be able to hit anything.

The Review & Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JANUARY 30, 1879.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

MISSION TO GREAT BRITAIN.

The time has fully come to start a mission in England to be extended throughout Great Britain. Eld. Loughborough is already in that field. We call for one hundred thousand dollars for that mission, to be paid in eight quarterly payments. The sum is not too large to meet the expenses of missionaries to England, Scotland, Ireland, Wales, Australia, and elsewhere in the Queen's dominions, and to establish a complete publishing house.

But while our publishing houses at Oakland, Cal., Battle Creek, Mich., and Bale, Switzerland, are embarrassed, no more should be established. When these shall be above want, and friends shall be raised up in Great Britain sufficient to support the publishing work without help from America, then our people here should rally to the work of planting a house of publication in England.

And further, while there is so great need of relieving the cause in Oakland, Cal., our people on the Pacific coast should consider it their first duty to meet the wants of the cause at their headquarters, and the mission to Great Britain should be second.

The General Conference sent Elder L. to England, and the Executive Committee of that body will see that the mission is sustained. At present Elder L. will get his publications from Michigan, and patronize principally the California paper. The sales of publications and what he shall receive for the *Signs* and *Review* will sustain him.

When our publishing houses and the houses of worship at Battle Creek and Oakland shall be free from debt, then we will send Elder L. help to push the work in the countries aforementioned. Then it will be time to publish in Great Britain. The brethren at Battle Creek and Oakland should send no means abroad till their church debts shall be paid. To others who have pledged, we would say that we shall regard you good for the sums you have pledged, but extend the time one year, that you may all help us lift those debts during the current year. As means may be needed for the mission to Great Britain we shall call for help; but the time to raise the one hundred thousand dollars is extended to January 1, 1882. God will bless the cheerful and liberal giver.

GEN. CONF. COM.

THE LAST MAIL.

We walked a mile to the post-office the morning of the 18th, and found letters, one from Sister Jennie Ings, Bale, Switzerland, to Mrs. White, in her usual clear and affectionate style, inclosing a beautiful book mark, on which is the gracious promise, written by the hand that has a hundred times ministered to our comfort,—*"As thy days, so shall thy strength be."*

As we opened another from Mary A. Kelley, we found one of our relief pledge papers for the house of worship at Oakland, California, inclosing \$20, which this sister loans without interest. We shall forward a note by next mail.

Another from Bro. Simpson contained a draft for \$250, which he loans without interest, for the benefit of the Oakland church, till December, 1880.

Then came the *REVIEW*, with appropriate articles from Elders Canright, Littlejohn, Butler, and others. The editorial pages are rich in thought, pointed, and sharp. They contain good reports from Elders Canright and Matteson. But as we looked through this paper, we were disappointed to find so little said and done for our houses of worship at Oakland and Battle Creek.

True, Bro. C. W. Stone reports a meeting on New Year's at Eden, Vt., where the sum of \$21.92 was pledged for the relief of the Oakland church, of which \$11.47 was paid; and \$3.70 was paid for the Dime Tabernacle. And beside these there is no report of what was said or done on New Year's for these houses of worship, excepting from the correspondent at Mackinaw, Illinois, who says: "At the business meeting held the same day, the sum of \$20.20 was pledged to the houses of worship at Oakland, Cal., and Battle Creek, Mich.,—\$15.20 to the Oakland house and \$5.00 to the Tabernacle at Battle Creek. Two little boys, sons of Bro.

and Sr. Wordel, gave their Christmas presents, ten cents each, to the Oakland house."

We did expect that in every meeting of our brethren, great and small, in every part of the land, something, more or less, would be done to raise the debts from these houses. And we shall expect to see reports from all our ministers in the near future, stating what was done here and there for these houses at the great centers of the work. Ohio is a rich State. We have sent our ablest and best ministers to that State. And it is reasonable to expect fruit. So when we opened the *REVIEW* of Jan. 16, containing two reports from Ohio by Elder Canright, we were disappointed to find not a word in response to our appeals. No, not a word even from one of the General Conference Committee. Just so sure as we lead off and set the example, and ask the brethren to follow us, they will come into line. If we do nothing and say nothing, they will be content to do nothing.

Elder S. N. Haskell has recently reported that the church at South Lancaster, Mass., raised \$8.00 for the Oakland church, and \$8.00 for the Battle Creek Tabernacle. Here is a church composed mostly of poor mechanics, dependent on their daily labor for their daily bread. But they have become willing and able to give by giving. There is scarcely a church of S. D. Adventists in Ohio but has more property than the South Lancaster church. And yet many of the Lancaster church have given to the cause of God, during the past twenty years, four times as much as they are worth to-day, and yet they give.

The churches at Oakland, San Francisco, and Woodland have done nobly. The example set by the Oakland church, most of whose members are poor, has gained the day for their house of worship. The *Signs of the Times* of Jan. 9, 1879, reports that the amount raised in San Francisco on Christmas eve was one hundred dollars. In Oakland it was a splendid success. Amount raised, in money, \$800; and other property valued at about \$250. Over \$1000 in all. Sixty-three dollars are reported from Woodland. The rising sun of Jan. 1, 1880, will cast its morning rays upon our good house of worship in that city free from debt.

But the church at Battle Creek, God bless the people of our charge there, has loved her neighbor across the continent better than herself. The *REVIEW* of Jan. 9 reports: "In subscribing on New Year's day nearly twice as much for the house in Oakland, Cal., as for the Tabernacle here, the church has shown in a marked manner how it can waive home considerations and home interests in behalf of a church in a far-distant State. But the cause is one and the same everywhere; and we feel an interest in the work on the Pacific coast the same as at our own doors, the same in Europe as in America."

This morning, Jan. 22, we received a letter from our old friend, Bro. Sanford Rogers, of La Fayette, Indiana. He says:—

"I send you in this a draft for \$200, which you can have for one year without interest, to use in the Lord's cause where you think it is most needed at this time. We may not want it at the end of the year, unless we should buy a small home. I will notify you if we should want it, in time for you to raise it without trouble."

"I want to tell you how I came to get it. About ten days ago I received a circular in the *Signs*, with your name and that of Sister W., showing how much you had given to the good cause in California. I thought how glad I would be to have a little money to do the same; but I had none due me till spring, and then but a small amount of interest. I had promised to pay the schooling of one of my nephews at Battle Creek College for one year, and this would take all my interest money for this year, so I thought that I should have to give up doing anything more at present; but in less than five days the man in Ohio who was owing me sent me this draft. It was not due yet for about fifteen months. I had not even asked him for any money. I took it as an evidence that the Lord would try my motives and my liberality, and I thank God that my heart was not only willing but anxious to send it to you as soon as it came into my hands. I therefore send it, hoping that it may do some good."

Bro. Rogers has set a good example, which we hope will be followed by others. We shall not be discouraged that so few respond to our appeals. The money must be raised. We shall be able to report just how the matter stands in an address which we shall prepare to be read in all our churches on the first first-day in February. In like manner the matter must be kept before our people until relief shall come. Each

month a printed report can be read, showing what progress is made.

We request that reports from all our churches, accompanying pledges and money donated and loaned, be forwarded immediately to Elder James White, Denison, Texas. J. W.

EASILY SATISFIED.

JOSEPH COOK, in his lecture on "Trades Unions," published in the *Independent* of Jan. 16, 1879, refers to the prophecy of Daniel 2, as follows:—

"I open a book three thousand years old, and I read that the stone cut out of the mountain shall fill the whole earth. That prophecy has come to pass."

The italics are our own. The prophecy states that the stone was to smite the image upon its feet, dashing it to atoms, the wind was to blow away the debris like the chaff, so that no place could be found for it, and then the stone was to become a great mountain and fill the whole earth. The interpretation given by Daniel was that in the days of the last earthly kingdoms the God of Heaven should set up a kingdom which should never pass away nor be left to other people, but, having broken in pieces and consumed all these earthly kingdoms, it should stand forever.

"That prophecy," says Mr. Cook, "has come to pass"! All earthly kingdoms, then, are destroyed! The saints of the Most High, as expressed in Dan. 7:18, 27, have taken the kingdom. We have reached that which is to last forever. Nothing better is to come.

Such is the teaching of Mr. Cook; and a Boston audience greets it with applause. Is he, are they, satisfied with the present condition of the world as the accomplishment and fulfillment of God's best promises? Is there nothing better to come? Then how easily are they satisfied. It would be nothing to write prophecies for such people. Whatever might be written, all they would have to do would be to sit down complacently and say, That has come to pass; and it would be just as true of that as of this.

But we cannot be satisfied with any such view. Nothing will satisfy us but to have, according to the prophecy, all these worldly mis-governments come to an end; to have wickedness and oppression cease; to have the saints possess the kingdom; to have the righteous dead awake in their Saviour's likeness; to have the meek inherit the earth; to have evil, pain, sickness, and death done away; to have the tears dried from every mourner's eye; and to have the whole earth glow with more than Edenic life and loveliness and beauty, as the holy mountain of God.

When all this has come, as it must come to fulfill the prophecy, and as it will come, for God has said it, then in deed and in truth can it be said, "The book said that the stone cut out of the mountain should fill the whole earth. That prophecy has come to pass; and the book has kept its promise with the nations."

THE SEVEN WEEKS OF DAN. 9:25.

WHEN DID THEY END?

Two correspondents, Mrs. B. A. and J. V. W., will find an answer to their queries on this subject in the following. The queries raised are, What evidence is there that the first 7 of the 70 weeks, or the first 49 years of the 490, ended with the last act of reformation under Nehemiah, in the 15th of Darius Nothus, B. C. 408, as stated in *Thoughts on Daniel*, and how can this be reconciled with the chronology given in the book of Nehemiah? The answer is as follows:—

Nehemiah made several visits to Jerusalem; and while the building of the wall was finished in a very short time during his first visit, from 444 to 432 B. C., there were other matters to be accomplished in the work of the restoration of Jerusalem, which he attended to afterward. In the 32d year of Artaxerxes, Nehemiah returned to the king of Persia, and after some days, how long after is not stated, he gained permission to go up to Jerusalem again. Neh. 13:6. Prideaux makes his tarry at the Persian court, at this time, at least five years, and his return to Jerusalem in the 37th year of the king, B. C. 427. Whether he returned to Persia again or not is not stated. Artaxerxes reigned 41 years, to B. C. 423, and in the canon of Ptolemy, was succeeded by Darius Nothus, the short reigns of the usurpers Xerxes and Sogdianus, amounting together to less than a year, being thrown out of the count. The 15th year of Darius Nothus would therefore be as late as B. C. 408, nineteen years from the date of Nehemiah's second journey to Jerusalem. That Nehemiah's last act of reform, as recorded

in Nehemiah 13:23-31, was as late as the 15th of Darius Nothus, is ascertained from the fact that Nehemiah himself says, verse 28, that it was in the priesthood of Joiada, who came to the priesthood on the death of Eliashib, his father, in the 11th year of Darius. This was within four years of the point where the seven weeks, or forty-nine years, would end. And as the act of restoration was accomplished under this priesthood, and we have the light of the prophecy to guide us, the only reasonable place to locate it is in the fourth year of the priesthood of Joiada, the fifteenth of the reign of Darius, B. C. 408, just forty-nine years from the going forth of the commandment to restore Jerusalem, B. C. 457.

The chronology given in the margin of the book of Nehemiah is not consistent with the record of the book itself, nor with the chronology placed in the margin of the book of Ezra. For instance, the first year of Artaxerxes Longimanus is placed beyond controversy in the year B. C. 464. To get his seventh year, we subtract seven from that, which gives 457, as is given in the margin of Ezra 7. Nehemiah (2:1) received his first commission in the twentieth year of the king. Twenty from 464 would give us 444. But in the margin we find the figures 445, and this number is carried through to the end of the book, without regard to the record of chapter 13:6.

Prideaux argues this matter fully in his "Connexion," vol. i. pp. 322-324, making it clear that the record of Nehemiah brings us down to the end of the seven weeks of Dan. 9:25, to the 15th year of Darius Nothus.

TO CORRESPONDENTS.

C. M. FRENCH: An explanation of Mark 9:44, 46, 48, and Rev. 20:10 will be found in *Man's Nature and Destiny*.—Matt. 5:25, 26 teaches the utter destruction rather than the restoration of the wicked; for the penalty they pay being eternal death, they never reach the end of that state.—Christ was in the power of wicked men three nights.

Please explain Luke 17:37.

W. P.

Ans. The previous verses speak about some being seized, or taken, and others escaping, or being left. Those who are seized are those who are overtaken by the judgments of God's wrath, in the day of trouble. Those who escape are those to whom the plagues do not come nigh, and who are saved by Christ at his coming. Therefore we conclude that the "body" of verse 37, called "carcass" in Matt. 24:28, denotes the wicked; and that the eagles are the judgments of God, especially the seven last plagues.—We do not know that Judas ever gave any evidence of being a good man.

W. CRITTENDEN: Some do experience some such blessing as is mentioned in Acts 10:44; but we suppose it was not invariably the case even in those days.

WM. SCHRAM: Matt. 25:31-33 does not contradict the idea that the investigative Judgment is held before Christ comes, which is taught by the subject of the sanctuary; for what is brought to view in this scripture is only the carrying out of the decisions rendered in that Judgment; namely, separating the righteous from the wicked. See explanation of Luke 24:39 in *Man's Nature and Destiny*.

M. A. GREEN: Cyrus entered Babylon B. C. 538. The prophecy concerning him, Isa. 45:1-3, was given B. C. 712, one hundred and seventy-four years before the fulfillment.—Araunah, 2 Sam. 24, and Ornan, 1 Chron. 21:15; 2 Chron. 3:1, are the same.

J. M. HOPKINS: We think there would be nothing inconsistent in renting a farm with team and implements to a first-day keeper, provided the Sabbath-keeper is so situated as not to be disturbed in his Sabbath privileges and duties.—We think Rome is the seat of the beast, and that no other place will ever become such. Hence we do not look for the papacy ever to be removed from Rome.

How are we to understand Deut. 22:11? L. F. D.

Ans. Dr. Clarke says that "we really do not know what the original word *shaatnez*, which we translate linen and woolen, means;" but he thinks the prohibition of divers sorts and colors in garments was designed as a safeguard against pride, which was especially manifested in that manner in that land and age.

D. B. WELCH: The saints reign through the thousand years, doubtless, in the same sense in which they reign on the new earth.

Please harmonize Acts 9:7, and 22:9.

H. S.

Ans. The word "heard" in the latter reference means to "understand." They heard the sound, as stated in Acts 9:7; they did not

understand the words, as stated in Acts 22:9.

M. McGRIGOR: For an explanation of the two covenants, see the pamphlets on the subject published at this office.

WHO WILL EXPLAIN?

CHICAGO, it will be remembered, has enjoyed a large share of the labors of Mr. Moody, and has been the recipient, as much probably as any city, of the benefits to be conferred by the influence of the Y. M. C. A. and the modern revivals. And yet the Chicago *Inter-Ocean* of Jan. 25, 1879 says:—

"A few months ago the fact was made painfully evident that our city churches are, as a rule, only about one-fourth full during Sunday services. A fact equally painful was disclosed in the tables that were published, giving the list of churches embellished with that unscriptural appendage called a mortgage. The list was startling in its inclusiveness; and since it was printed, a number of the churches mentioned have been surrendered to the mortgage-owner, while others have, by the most strenuous efforts, succeeded in raising the money to pay the debt, or, by paying the interest, to postpone the day of evil. One of our leading Congregational churches lately became so embarrassed that it was obliged to cut heavily into its pastor's salary, and adopted other heroic measures of retrenchment. Two of our leading Baptist churches have been for some time so involved in debt that their existence as independent organizations was imperiled, and the pastors of both have felt constrained to resign their positions. Last Sunday the rector of one of the most prominent Episcopal churches tendered his resignation, because of the unsatisfactory condition and prospects of his society. Occurrences like these, when they become thus frequent, are almost startling."

In reference to this matter one of the retiring pastors, Dr. Sullivan, of Trinity P. E. Church, says:—

"Why is this? How comes it to pass that substantially the only benefit reaped from the presence of Christian churches, built and supported at incredible expense, is one service held in each on Sunday morning, attended by its own congregation, at the best, very irregularly; the building being abandoned to dust and silence for the remainder of the week? What theory others have to offer I know not. To my mind it is clear that one cause adequately solves the problem. It is the result of an intense soul-absorbing, all-pervading mammonism, which is honey-combing the religion of this people through and through, and which, while not openly denying God's existence, or the duty of obeying and worshipping him, reduces that worship to the lowest possible minimum, consistent with a maintenance of the tokens of outward decent respect. This is the radical cause of the evil we deplore."

"The spirit of an intense worldliness has so completely possessed and impregnated the public mind that the man who, if given his choice between the Kingdom of Heaven and a well-secured fortune, should choose the former, would be almost universally regarded as a lunatic. Religion, as compared with the making of money, has well-nigh ceased to have any practical value, and so its duties are by many crowded into a corner—by many more thrust altogether out of sight."

A MOVE IN THE RIGHT DIRECTION.

At the late Conference in Battle Creek, a resolution was adopted recommending that ministers be assigned their fields of labor at the commencement of the Conference year, and that they continue to labor in that section of the Conference at least one year. I see that other Conferences have since recommended the same thing. The importance of this move can readily be seen. As it has been in the past, in many cases the traveling expenses of the ministers have been about as much as their weekly wages. This should not be so. Sometimes our most efficient ministers have been called hither and thither to different parts of the field, and they have had to travel hundreds of miles to reach their appointments. In the case of the president of a Conference or some such person, this cannot be avoided; but there is no reason why all the ministers in a Conference should thus run about.

1. It involves an immense expense. 2. It involves a great loss of time. 3. It takes the minister away from the very place where he ought to labor. 4. It takes the responsibility off from the minister, so far as any interest which he may have raised up is concerned. If the church does not prosper, or if the interest goes down, he says he is not to blame, as he was not left there to complete the work. 5. In a large number of cases, young companies of Sabbath-keepers are thus left to settle down half-converted. They become discouraged, and finally give up the truth almost entirely. We see this everywhere we go, and it is becoming a crying evil among our people.

If our churches are to prosper, there must be a change in regard to this matter. It is recom-

mended, therefore, when a minister has been assigned to a certain field, or when he has selected one for himself, that he continue to labor there or in that vicinity, so as to hold every inch of ground he may gain. If a man embraces the truth, he should be looked after, visited, and instructed until he becomes thoroughly settled in all the principles of the faith. If eight or ten or more receive the truth, they need constant watching and care for the first six months at least.

All over the country we find little companies that have been brought into the truth by a tent effort or a month's course of lectures, and then the minister has left them. No one has visited them again for six months, and sometimes not for a whole year. The result is always the same. They are only partially in the truth, and they make no progress. Tobacco-users do not give up that habit, nothing is done in the tract work, little or no s. b. is paid, and only a small part take the papers. Their meetings are uninteresting, some of them give up the truth, the cause suffers reproach in that neighborhood, and the brethren become discouraged. But if these little beginnings had been carefully followed up, if that company had been visited once a month for the first year, they would have become a strong, healthy church. Nearly all who started would have been saved to the cause, and other good members would have been added. Instead of a small, weak, discouraged, half-converted company, there would have been a vigorous, working church.

It is a sin against God, and the souls that you bring into the truth, to leave them in this destitute condition. Hence we say that when a minister has selected his field of labor, or the providence of God has opened the way for him to labor in a certain section, we believe that he ought to remain in that vicinity, so as to develop his work in a workmanlike manner.

If at the end of the year he cannot show any organized church or churches; if he cannot show healthy believers soundly in the faith in all its parts, and taking stock in the various enterprises of the third angel's message; if he cannot raise up believers who have enough of the spirit of sacrifice to support the man who has brought them into the truth, then we think it is very doubtful whether he has been called of God to the work. At least two or three years' labor in this direction ought to settle the question.

There is no sense or justice in the idea that a minister can run from field to field, from one part of the State to another, and simply persuade men to keep the Sabbath, and then call on the Conference for pay, when the men he has brought into the truth will not pay a dollar toward his support. A change in this respect will produce a more healthy state of affairs in our churches. D. M. CANRIGHT.

"THY WILL BE DONE."

SELFISHNESS and self-will are very nearly related to each other, each sin is of the same family. Selfishness covets that which is not its own, and leads to theft and murder and almost every variety of crime. Self-will seeks to have its own way, and its natural fruit is injustice and hatred. It exalts itself and will not yield; and if it cannot rule, it will seek to ruin.

Christ came from Heaven to earth to save men from their sins. He set an example for us to follow. He laid aside his glory, and took the form of a servant. He was with his disciples as one that served. He came not to do his own will, but the will of Him that sent him; and in his deepest trial and sorest temptation, when his soul was exceedingly sorrowful, even unto death, he could say, "Thy will be done." Not as I will, but as thou wilt.

The great lesson for the disciples of Christ to learn is to follow him. "Learn of me," he says, "for I am meek and lowly of heart."

He gave himself for us. We owe our all to him, and we should willingly give him all. He was a servant to us; we should cheerfully serve him. And to serve him is to serve those for whom he died. He bids us work in his vineyard. He yielded his will, and drank the bitter cup. It is those who renounce and subdue self-will that will have a part in his inheritance. When we say, *I will*, and *I will not*, we do not follow Christ, nor exemplify his meekness and gentleness. The apostle Paul followed Christ. Said he, "I Paul myself beseech you by the meekness and gentleness of Christ." "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." When we have the same spirit, we shall be able to follow such advice. Let all be of this mind. R. F. COTTRELL.

TO THE BRETHERN IN OHIO.

I CAME home Jan. 21, intending to remain only one week; but I find my wife so very low that I cannot leave her. Evidently, she can live but a few weeks at most.

I feel very anxious about the work in Ohio, that the plans which have been laid may be carried out. The only hope of success is for each minister and each officer to faithfully and energetically fill his own place. Every dollar of s. b., or the tithe, which can possibly be raised in the State will be needed to meet our expenses this year. Indeed, we shall fall short the best we can do. Again we urge every one who observes the Sabbath to faithfully lay by the tithe, and either pay it to the treasurer of the church or send it to me. There are fourteen men to-day preaching the message in Ohio, and a half dozen more will join them in a few weeks. These men must have something for the support of their families.

We need the money pledged at our last camp-meeting to purchase tents for next summer. These tents are now being made, as it can be done cheaper than next summer when work is crowding. Let each one pay a part of his pledge, if no more. Do not send it to Battle Creek, but pay it to your librarian or lay it by till we come.

The Lord is blessing the work of our ministers in the Conference. Four new churches have been raised up since last camp-meeting, a good number have been added to several of the churches, so that about one hundred have come into the Sabbath. This is good; but we expect double that number in the next six months. Please write me at Battle Creek, that we may counsel about the work. D. M. CANRIGHT.

EDITORS IN TROUBLE.

THE Sunday question seems destined to involve all classes. Editors are now coming in for their share of perplexity over this institution. A little item headed, "Editors as Sabbath-breakers," from the Boston *Advertiser*, has been sent us, reading as follows:—

"The newspaper men of this city who are members of churches in 'good and regular standing' are disposed to take issue with the action of the Young Men's Christian Associations this week on the subject of Sunday observance; and they will have a great deal of public sympathy. The incident which led to the discussion was this: A gentleman prominently connected with one of the daily papers, having moved from the neighborhood of the church to which he belonged, took a letter to a church of the same denomination, and asked to be admitted. The standing committee refused his application on the ground of 'Sabbath-breaking'—his business requiring him to spend a portion of each Sunday in preparing matter for his Monday's paper. There has been a difference of opinion in the church as to the propriety of this action; and one hesitating brother, who raised the question at the meeting of the associations above named, was advised to 'vote no every time' on such applications for church-fellowship. The church-going journalists who dissent from this action are asking, with much natural feeling, if the church wants the sympathy and influence of the secular press, and yet none of its brotherhood. Will the church 'harness the devil as the Lord's beast of burden,' and yet proclaim its consistency? It is an issue, they say, that concerns not only the active Christian workers who are employed upon the daily press of Boston, but a host of others, who are being prayed for, that they may be drawn into 'the household of faith.' The hearty applause with which the vote above mentioned was received showed the radical temper of the meeting, and opens up a suggestive field of inquiry for those ministers and congregations who like to have their Sunday services reported, and demand all the daily news at Monday's breakfast."

THE TOBACCO HABIT.

It may be thought that enough has already been said in the *Review* on this subject, and it doubtless is enough to those who have read it. Still there are new readers that need to be enlightened and benefited. There is a class to whom it would be a pleasure to speak, but there is this difficulty in reaching them,—they are too poor to take the paper. If any know of such who are called brethren or sisters in their vicinity, please do them the favor to lend this copy to them to read.

Such are also apt to complain that the *Review* is a dear paper; because the price is nominally higher than that of the papers that depend more upon what they receive for advertising than they do upon their subscribers. Now the *Review* costs but two dollars a year. How much does your tobacco cost? Is it five, ten, twelve, fifteen or twenty dollars a year? Is not the tobacco too dear? Which do you prize the higher?—enlightening and saving truth, or the gratification of a perverted, unnatural appetite, of

your own acquiring? The following testimony will bear the strictest scientific investigation:—

"Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot discern spiritual things, especially those truths which have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are his. And while they are using slow and sure poisons, which are ruining their health, and debasing the faculties of the mind, God cannot approve them. He may be merciful to them while they indulge in this pernicious habit in ignorance of the injury it is doing them, but when the matter is set before them in its true light, then they are guilty before God if they continue to indulge this gross appetite." "Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body." "Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison."

It is false for any one to say, as many have said, "It does not hurt me." A poison so virulent is hurtful to every one who takes it. There are no exceptions in natural laws. Tobacco-using has not one redeeming quality. It is useless, expensive, injurious, and filthy. It makes the near presence of the user repulsive to those who are free from the habit. A Christian ought to be free from its disgusting taint. And is it not evident that it is a sin against self and society? If so, is it not a sin against God?

R. F. COTTRELL.

HUSBAND AND WIFE. 14

THE language of the apostle to husbands and wives as recorded in Eph. 5:22, 23 was addressed to a Christian church, of which they were all supposed to be members. It is just as applicable at the present day as at any past time. The institution of marriage, when based on pure principles, is a sacred one, and calculated to promote the highest social good of families, communities, and nations. Domestic felicity may exist in families that do not claim to be Christian; but it is the imperative duty of those belonging to the "household of faith," to establish and maintain the conditions of such felicity. "Husbands, love your wives," and "let the wife see that she reverence her husband," is the command of Holy Writ, and, therefore, the imperative duty of the Christian.

Where there is a lack of reciprocal love and respect between husband and wife, it will dampen their religious ardor, and exert a baneful influence over their ever-observing children, and, indirectly, upon the church of which they may compose a part. If this infelicity exists to a great extent among the membership, it will nearly ruin any church. The root of neighborhood and church difficulties could, doubtless, in many instances, be traced to this source, and reform must begin here, if improvement in the condition of the church or neighborhood is contemplated.

The intuitive perception of children is sometimes wonderful, as evinced by the fidelity with which, in play, they will reproduce the customs of the domestic circle, and scandals of neighborhood gossip. Anxiety for the salvation of the children, and prayer for their conversion, though a duty, is not an equivalent for a neglect of the little courtesies, the expressed appreciation of little acts of kindness, between the parents, and between parents and children.

The pure angels must look with sadness on domestic discord among those who claim to be the followers of Jesus, and the salvation of either parents or children, under such circumstances, is very doubtful. Where this unhappy state of things exists, reform can best be effected by studying the conditions, and acting upon the principles, that promote peace and love at home.

Those attentions and courtesies that won the hand and heart of the youthful maiden, may, if repeated by the husband, awaken a response in the heart of the wife, even though age may have silvered her locks for the tomb; and the wife, in her turn, by a cheerful demeanor, and a loving attention to home duties, may make home, wife, and mother the nuclei around which her husband's fondest regards and his best efforts in business will center, and around which the dearest memories of her children will twine in after years.

A. SMITH.

OBJECTS imperfectly discerned take form from the hope or fear of the beholder.

HOME.

O HOME of love! home of the ransomed ones!
Within the mansions of the sinless land;
Our pilgrim feet may weary with the march,
Our souls are buoyant as we near the strand.

O home of love, of pure, unending bliss,
Where angels wait to welcome those who come;
Perchance they linger 'neath the tree of life,
Their harps already tuned to "welcome home."

O home of love, of more than Eden bloom,
Of joy we ne'er conceived, of peace and rest!
Oh! rest so sweet inside the heavenly gates—
My soul would thither hasten, and be blest.

O home of love, let me thy glory see;
Let earth grow dim—its beauties fade for aye,
But let me gain that true and noble life
That waits us in the land of endless day.

Dear home of love, I'll sing thy praise below,
Though scorn await the singer and the song;
If this be sweet, what rapture will it be
To join the singing of the angel throng!

P. ALDERMAN.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

CHRISTIANA, NORWAY.

THE interest in this place is deepening and widening. I have held twelve meetings the past week. We have sold books for 50 Kroner the last two weeks, and obtained over thirty subscribers for the *Tidende* this month in the city.

More than eighty persons met with us last Sabbath, and about half of that number are keeping the Sabbath, while new ones are continually becoming interested.

The life and death question has caused a great commotion. Upwards of one thousand people crowded into the hall last night to hear our closing lecture on this subject, and many more came, but could not get in. This is a most tender point with these Northmen. That the devil is to be destroyed causes great wrath among those who have largely imbibed his spirit. Priests, professors, and students met, besides a number of preachers.

But the testimony became too strait for them. Toward the close of the sermon a preacher broke in upon me. Hundreds expressed aloud their disapproval, but others were determined to sustain him. They hollered Amen, and made very noisy demonstrations, being led on by one of the popular preachers. About one-fourth of the congregation favored this move actively; but hundreds of voices would try to hush them, thus causing great excitement and disturbance. There was a commotion among the multitude like that of the waves of the sea.

I felt sorry, and was loth to have the meeting end in this way. Then a strong voice was suddenly heard, ringing out above the noisy clamor, demanding immediate quiet; and as by a sudden impulse all obeyed, and I finished the sermon and closed in the usual way. Then I sold books as fast as I could make change for quite a while. Most of the people did not like to go. Four policemen pressed slowly through the crowd, and came to me. They asked if there was any trouble. I told them all was well. Then they left. The people finally left the house, but many groups were formed here and there, eagerly discussing the subject of the discourse. To-day it has been a general topic of discourse throughout the city.

I have had very little time to write, for people have been coming and going all day. This evening there were as many as eight at once, all desiring to converse, and to learn about this doctrine. They are all friendly, and seem to be Christian people. I trust the Lord has much people in this city. Pray for us, dear brethren, that the Lord may give wisdom and strength, and means to carry on this good work for the glory of his own great name, and the salvation of many souls.

JOHN G. MATTESSON.

Osterhausgaden 12, Christiana, Dec. 30, 1878.

VERMONT.

Cabot, Jan. 20.—A meeting of three days just closed here; s. b. and a church were organized, also a business association. A vote was taken to build a house of worship next summer if the means can be raised. Bro. H. Peebles, president of the S. S. Association, was present to speak in behalf of Sabbath-schools. We leave these dear friends in good courage.

A. S. HUTCHINS.

ILLINOIS.

Du Quoin, Jan. 19.—I held three meetings here Jan. 18, 19. The brethren seem to be prospering spiritually. Several await baptism. They have secured the use of the Lutheran house of worship for \$50.00 a year. The house is new and well furnished; it is much better than the hall, and \$25.00 less per year.

DENNIS MORRISON.

VIRGINIA.

Page Co.—I have now held six meetings here. The congregations have been large and attentive, and have increased in numbers notwithstanding the muddy roads and dark nights. The interest is also increasing. Forty attended

our meeting last Sabbath, only twelve of whom were Sabbath-keepers. Our average congregation is about two hundred. I desire the earnest prayers of all interested for the salvation of the perishing. My address, until further notice, will be Marksville, Page county, Va., care of George W. Good. I. SANBORN.

NEW YORK.

Fabius, Jan. 21.—Commenced meetings in this place Dec. 14. There has been very strong secret opposition and much prejudice. These influences, together with the very unpleasant weather, have made the attendance quite small. However, three have decided to keep the Sabbath. E. W. WHITNEY.

MINNESOTA.

Pine Island, Jan. 19.—We have just closed two weeks' labor at the Sterling school-house, three miles south of Pine Island. Five commenced to keep the Sabbath. Last Sunday we organized a church of twenty-four members. An elder and deacon were ordained, and all pledged to give God a tithe of their increase. We organized a Sabbath-school of about forty scholars. Others are interested. We go from here to Farm Hill. GEO. M. DIMMICK. J. M. HOPKINS.

Maple Plain, Hennepin Co., Jan. 22.—We commenced meetings here the 13th inst. Maple Plain is a small railroad station. The interest has not been as we hoped it would be. Prejudice is very strong. Congregations vary from twenty-five to fifty. We commence on the law to-night. Eld. Fassett, Adventist, advertises to speak against us on the law and the Sabbath next Sunday, one mile from here.

D. P. CURTIS.

WARREN WALKER.

Golden Gate.—The brethren here have too much neglected their duties in the prayer and social meeting, and the common result has followed. They promised to do better in the future. One brother was very sick. We prayed for him, and the Lord seemed to hear. When I left, he was quite well.

I reached home Dec. 27, and found my family well, but our house was gone. It burned down the day before, and nothing was saved but the thin clothes worn by my wife and children, so we are left destitute in the cold Minnesota winter. We look for a better home above, and ask the people of God to pray for us. I may be kept from the field for a short time.

C. NELSON.

Medford, Cleveland, Round Grove, and Home, Jan. 17.—After spending a short time at Mansfield, where Bro. Van Kirk was laboring as reported in REVIEW of Jan. 16, we came to Medford. Here we spent Sabbath and Sunday with our families and the church.

New Year's day we were with the little church at Cleveland. The Spirit of God rested upon us as we tried to draw near to him. We commenced meetings at Round Grove, Jan. 4. The brethren here were much discouraged; but the Spirit of God worked wonderfully. Confessions were made, and wrongs put away; then the spirit of love came in, and we celebrated the ordinances.

Jan. 10 we commenced meetings with the Home church, which has had very little help since its organization. One commenced to keep the Sabbath and united with the church, and others are very much interested. While we were celebrating the ordinances, some rowdies in the street spent the time in destroying property and filling the air with wild screams, telling what they would like to inflict on the people of God. We are now at the Lower Sioux Agency, to remain as long as duty demands.

H. GRANT.

L. H. ELLS.

NEBRASKA.

Seward, Jan. 21.—I have been holding meetings at this place during the past two weeks. The church have been encouraged by seeing some take hold of the Sabbath and attendant truths.

CHAS. L. BOYD.

Scott, Webster Co., Jan. 20.—I commenced meetings at this place last Friday. A few came out the first evening; last evening the house was nearly full. The best of attention is given to the word spoken, and the people are hospitable.

H. A. JENKINS.

Albion, Boone Co., Jan. 17.—Since parting with Bro. Nettleton, each to labor separately, I have held a ten days' meeting in a private house west of town, and feel that God has blessed the work in establishing some of the company here in the love of the truth. One sister says, "For three years I have prayed for light and truth, and now God has sent it to my own home." Family altars have been erected, and God's word is the one theme of conversation. Have obtained four more subscribers for our periodicals.

GEO. B. STARR.

Tekama, Burt Co., Jan. 20.—Our meetings in the Thompson school-house closed last Sabbath. We had opposition from five different ministers. After I had reviewed one discourse, about sixty voted in favor of the Sabbath, and only five in favor of Sunday. Twelve,

all heads of families, have signed the covenant. A Sabbath-school of fifty-three members has been organized; the school is provided with Lesson Leaves. I obtained six subscribers for our periodicals, and sold some books. Total receipts, \$21.50.

I now commence meetings in a place three miles west. A. J. CUDNEY.

MICHIGAN.

Spring Arbor.—From Jan. 2 to Jan. 6, we were with the church at Spring Arbor. Eld. J. Fargo being present, it was deemed expedient to attend to some matters which had long perplexed the church. The providence of God seemed to open the way for this purpose, and action was taken which, we think, must result in permanent good. Among other important business transactions, Bro. James Roberts was ordained elder, and Bro. Eber Weed deacon of the church. We see no reason why the church at Spring Arbor may not, with the blessing of God, become a church of large usefulness. They have recently dedicated a new house of worship, and they are located in a region where there seems to be a manifest desire to listen to the truth.

W. H. LITTLEJOHN.

Dist. No. 10, Jan. 20.—I held a district quarterly meeting with the church at Flint, Jan. 11, 12. This church took eight additional copies of the *Signs*, and the Lapeer church ordered five copies to be sent to Shelbyville, Tenn. The Thetford church added two copies to their club of the *Signs*, and took ten copies of the weekly *Instructor*.

Jan. 18, 19, I was at Holly. These dear brethren and sisters are earnest workers. I believe God will bless their efforts, and I shall be disappointed if the April reports do not show them equal in missionary work to any church of the same size in the State. They took twenty-seven copies of the *Signs*. We organized a V. M. society and a Sabbath-school, and a vote was taken in favor of the tithing system.

S. WOODHULL, Director.

Grand Rapids, and Sparta, Kent Co., Jan. 20.—I held fourteen meetings at Grand Rapids, and also visited the Swedish families in the city, and some of other nationalities, and distributed about a thousand pages of tracts, besides pamphlets and papers. Obtained one more subscriber to the *Harold*, with premium. Several acknowledged the Sabbath, but have not yet, to my knowledge, commenced to keep it.

I came to Sparta the tenth. There is a Swedish settlement here of about one hundred families, most of whom belong to the Lutheran church. Their minister is our sworn enemy.

Yesterday I held two meetings, one in Swedish and the other in English, with fair congregations. On both occasions they voted to have the meetings continue. G. A. CARLSTEDT.

Partello, Olivet, and Charlotte.—We had five very interesting and encouraging meetings with the small church at Partello, Jan. 11, 12. The few T. and M. members are taking their first club of ten copies of the *Signs*. They now pay s. b. on the tithing plan, and are active in all branches of the T. and M. work. There is an excellent outside interest here.

During the week we held three meetings with the small unorganized company near Olivet. The outside interest was excellent, and we think a course of lectures could be given here with profit.

We had six excellent meetings at Charlotte. This church numbers twenty members, the tract society fourteen members, and the Sabbath-school nineteen scholars. They hold their meetings in a dwelling-house. They increased their club of *Signs* from ten to fifteen copies, and came up nobly on the tithing system. They also continue to pay on the Dime Tabernacle, and take an active interest in all other T. and M. business.

At our Sabbath meetings, God came very near and blessed us to the great encouragement of all.

E. B. LANE.

J. F. CARMAN, Director.

OHIO.

State Quarterly Meeting at Clyde.—We have just closed our State quarterly meeting. The attendance from abroad was quite small, as we did not make much of an effort to get the brethren out. We have decided to have a grand rally of all the leading brethren and officers in the State at our State quarterly meeting in April, and hence I did not deem it best to make a special effort to get them out this time. The brethren of the Clyde church attended well, and we had some good meetings. Twice as much work was done this quarter as during the previous one, and some encouraging reports were presented.

Our ministers have had some success in the different parts of Ohio. Upwards of seventy-five have embraced the Sabbath during the fall and winter. The brethren are coming up on their s. b. in the churches visited. The most promising fields are now opening all over the State. Several young men are already entering the field. We are preparing seven tents to be used next spring, and hope by that time to start out in the work with a strong hand. We ask our brethren to be prompt in paying their tithes and other pledges made at the last camp-meeting, that we may have means to keep up the work.

D. M. CANRIGHT.

Corsica, Jan. 21.—During the week just past, as many as twelve have decided to obey the truth here, making about twenty-five in less than two weeks. More than half of these are heads of families. All the churches were closed against us, and although the school-house had been used for everything, we could not have it in which to preach "heresy." Hence we were compelled to go three miles into the country, and here a good Granger opened his hall and furnished wood and lights and made us welcome at his home. Our congregations are so largely composed of those from the village that it seemed necessary to find some place in the town, and through the influence of this same "good old Granger," the I. O. O. F. have taken up their carpet and seated their hall. Last evening at our first meeting, the hall was well filled. A Baptist has provided a fine organ, and among those who have espoused our cause are a plenty of good singers. All are greatly pleased with the pieces in the "Song Anchor." Every effort against the truth, thus far, has served to increase the interest. We acknowledge the hand of God in this work, and pray for his blessing to continue with us.

A. O. BURRILL.

A. M. MANN.

IOWA.

Spencer, Emmitsburg, Buffalo Grove.—I labored with the Spencer church about a week. The friends here are growing in grace, and brotherly love prevails. They have a good Sabbath-school.

New Year's day I was with the church at Emmitsburg. The Lord was very near, as we humbled ourselves before him. These brethren have always shown themselves willing to help support the cause. They adopted the tithing system, as the church at Spencer had done. At each of these places an elder was ordained.

At Buffalo Grove and Forest City, where I labored a little more than a week, some had given up the truth. One of these persons returned anew unto the Lord, and others who attended our meetings are under deep conviction. I think that at least fifteen of the Scandinavians in this place are growing stronger in the truth. One brother who had used tobacco forty-five years has given it up, after devoting at least \$450 to the tobacco god.

I obtained three subscribers to the *Tidende* and one for the REVIEW. One brother donated \$30.00 to the cause, and I received \$7.00 as a personal gift. I am now seeking a new field.

JOHN F. HANSON.

DAKOTA.

Elk Point, Jan. 20.—I came to this place last Thursday in company with Brn. Olsen and Fredrickson. Found the brethren in need of help, and very ready to receive it. Their numbers have been reduced by removals, and, having had no ministerial help for some time, they had become somewhat discouraged; but as we tried to exhort to greater faith and diligence, the word was gladly received, and they seemed greatly encouraged. The T. and M. society was reorganized with an addition of five new members, and a club of fourteen *Signs* subscribed for, also a club of ten weekly *Instructors* for the Sabbath-school.

Since my report from Swan Lake, the church there have taken a club of eleven weekly *Instructors*, and on our way to this place we stopped one night at Sunny Side, where a club of ten was also taken.

We intend to visit Big Springs this week, and I shall return here to spend next Sabbath.

JAN. 21.—There seems to be a good outside interest here, as for the last two evenings the school-house has been crowded.

S. B. WHITNEY.

KANSAS.

Spring Valley, McPherson Co., Jan. 21.—I am now in the midst of the Sabbath investigation at this place. For miles around people are stirred. The house is well filled, and the congregations are attentive; but when meeting is over, such a Babel of voices I think I never before heard; and almost all in a bitter strain against us. Protestants and Catholics unite in covering up the bloody past, and in defending Sunday sacredness. My trust is in God, and in this confidence I go forward, though confusion reigns all around. I rejoice that I can have a part in this last work, and that the battle will soon be over and the victory gained. Courage, brethren, courage in the Lord.

Sabbath, the 18th, in company with Brn. Enoch and Barton, I attended the Elivon meeting. The ordinances were celebrated for the first time, only six weeks from the time they first heard Bro. Bourdeau on these subjects. This was a good beginning for a new church. As the meeting progressed, the Spirit of God came in, and one testimony after another was borne, praising God for this good meeting. Some said it was the happiest day of their lives. Some came in darkness, but went away rejoicing in the light. Five more were added to the church, all new converts. Their local elder will baptize them next Sabbath.

Bro. Enoch is holding meetings near Elivon. He also teaches a day school among the French.

J. H. COOK.

NORTH-WESTERN KANSAS.

THERE are about three hundred Sabbath-keepers living in what we generally term North-western Kansas. There are nine organized churches here, but no ordained minister living

nearer than two or three hundred miles from the most of them. As they had had no preaching for almost a year, it was decided that I should visit them this winter; and since the middle of last November this has been my work. I have held nine meetings a week since that time on an average. Six have been baptized, quite a number have made a start in the cause of God, about a hundred copies of the *Signs* have been taken in clubs, and twenty-five or thirty have joined the tract society. I think that if all come up on s. b. to the pledges they have made, there will be twice as much paid in 1879 as was in 1878. The Sabbath-school work has also received some attention, and in most of the churches the schools are in a prosperous condition.

There are excellent fields of labor in this part of the Conference. The people are generally poor. Having but lately come to Kansas, they have expended what means they had in opening their farms. This is proving to be an excellent country, and thousands are constantly moving in from Eastern States, and among them are many good, responsible Sabbath-keepers. In Smith county enough have lately settled to form a church. There are several lecturing in different places, and our tract workers are meeting with good success here. There is no part of our Conference where our people are more ready to sustain our different enterprises than they are here. In the most of the churches pledges have been made for our missions, and the churches at B. C. and Oakland.

New Year's day was very cold. I was at Bethany, where we kept the fast; almost all present pledged \$1.20 each for the church at Oakland. Their elder and deacon were ordained.

The greatest lack I have seen in this section is the failure of our people to live out the health reform. There may be some excuse in a new country like this for a limited use of meat, but I can see no excuse for the use of tea and coffee; and when old Sabbath-keepers indulge in their use they injure the cause. I spoke several times on this subject, and I hope there will be an improvement.

Taber, Jan. 17, 1879.

NOTICE.

To those who have written to me, and have not received any answer, I would say, Since reaching home I have been very low, and not able to write. I am gaining slowly at present. I am able to sit up a part of the time, and hope soon to be able to attend to correspondence again. My address is Garnett, Anderson county, Kansas.

Jan. 21.

ANOTHER RECRUIT.

THREE weeks ago I commenced to walk in the commandments of God, and the faith of Jesus Christ. I am well known as a preacher in the Christian church, and was once the means of leading Bro. Matthew Wing from the truth. God forgive me. I would like to see Bro. Wing, and ask him to pray for me.

Dr. A. H. Studley.

Fremont County, Iowa, Jan. 19.

ITEMS OF INTEREST.

A SISTER sends us from Appleton City, Mo., an interesting account of her experience in coming out from a Christian church of ninety members, and taking her stand upon the truth. We trust the great blessing she received in thus far heeding her convictions of duty will continue with her as she continues to live them out.

Another sister writes from Porter's Ranch, Kan.: "I have been a member of the first-day Adventist church, but I cannot find any command to keep the first day for the Sabbath, nor any record to show that the Sabbath was ever changed from the seventh day. I never heard a sermon from a Seventh-day Adventist, but I believe you have the truth. I want to be among those who fear God, and keep his commandments."

CANVASSING IN TENNESSEE.

My experience in canvassing in Nashville, Tenn., has proved a great source of spiritual strength. I have visited all that took publications of me or subscribed for periodicals, and none have expressed regret that they took them. One lady, after reading a copy of the *Instructor*, said that it was just the paper she wanted for her children to read, and all speak of it in the same way.

Another lady who took the *Signs* for a year is now keeping the Sabbath of the Lord, and her son and daughter are favorable and will probably observe it with her. Others are convinced on the Sabbath and kindred truths, and are just waiting for the living preacher. This is now a good place to labor.

Those who have taken the *Reformer* speak very highly of it, and some are following its teachings and renewing their subscriptions for the year 1879.

All this is very encouraging to me.

CLINTON OWEN.

A CALL.

Seward, Nebraska, is a central point for general State gatherings; but there is no house that can be obtained on reasonable terms for holding these meetings. Both the interests of this church and the general interests of the State are calling loudly for a house of worship. What are the sister churches willing to do by way of lending a helping hand in this good work?

I would like to hear from the elder or leader of each church, through whom the willing are invited to pledge, sending the cash, or pledges to be paid on or before Oct. 1, 1879. The scattered friends who wish to assist, can send directly to me. Dear brethren, please read carefully the prophecy of Haggai. This work will soon wind up, and our opportunities of saving the perishing be forever past.

In behalf of the cause in Nebraska,

CHAS. L. BOYD.

CONFUSION.

WHILE doing tract and missionary work among the Russians, I came in contact with a minister of the Evangelical Association (German). On offering him our publications, he said he had read them all, and studied them carefully, and he was satisfied that we were wrong on the Sabbath question. I tried to have him set me right, which he attempted to do, taking the following positions during less than one hour: 1. The old seventh-part-of-time theory; 2. We cannot tell which is the seventh day; 3. Christ changed the Sabbath to the first day of the week, and by example taught his disciples to keep the first day; 4. We cannot keep the Sabbath on the round world; 5. The first day must have been kept by the early Christians, or Constantine (a heathen emperor), would not have legislated in its favor; 6. Finally, the Sabbath was not a test, because Christ broke it.

All the above positions he actually took one after another; and had he not "had to leave," I presume he would have found more. Truly they are like "foxes of the desert." Let us thank God that "present truth" does not need any such contradictions and inconsistencies to uphold it.

Howard, D. T., Jan. 19.

BRO. E. KREAMER, of Harrison county, Mo., sends an account of a remarkable storm that recently visited the town of Bethany in that county, as given in the *Bethany Republican*.

About half an hour previous to the arrival of the storm, faint flashes of lightning and the distant rumbling of thunder were noticed. At noon a thin, dark cloud from the west, hovering close to the ground, approached rapidly and grew more massively terrible in appearance as it seemed to crawl along the surface of the earth, and as it drew near darkness accompanied it. A man could not have recognized his wife at the distance of one foot. In fact, it was total darkness at noon. The streets were full of people running in all directions. Lights began to show from business houses and residences, and the deep guttural roll of thunder was well calculated to unnerve the strongest man. Finally the water and ice fell to the earth in perfect torrents. After the darkness had prevailed about fifteen minutes, a dark green atmosphere took its place, and gradually faded to a sickly, awe-brooding yellow, when finally the sun broke, and brought forth, as it seemed, a new morning at midday. A heavy fog hugged the earth, and a heavy, low storm-cloud passed over without driving the fog before it, and the immense density of both obscured the sunlight entirely. Or, to use a scientific term, the sun-rays were absorbed by the density of the under strata of atmosphere.

THE inhabitants of Edwards county, Ill., do not support any temperance societies or temperance lecturers, or spend their time talking about temperance. They decided twenty-five years ago that no liquor should be sold in that county, and since that date they have sent but one person to the penitentiary, and he committed a crime while drunk with whisky procured in another county; they support but two or three paupers, and their jail is empty most of the time. Their taxes are thirty-two per cent lower than those of the adjoining counties, and their terms of court occupy three days in the year, while their tax rolls show that they return more property than any other county in the State of equal population. It is said that the inhabitants are unanimously opposed to license under any circumstances. Families from other parts of the State seek homes in Edwards county as a good place to bring up their children. We find these facts stated in an exchange, and commend them to all who know how to reason from facts to conclusions.—*Christian Statesman*.

ENGLISH temperance advocates are in earnest in their efforts to bring before their people the frightful progress of the liquor business in Great Britain. From official statistics procured from Washington they have ascertained that our population of 45,000,000 consumes annually £93,000,000 worth of alcoholic liquor, which at a *pro rata* consumption there with their population of 33,000,000 would make their annual consumption amount to £68,000,000. The startling fact, however, is that their consumption actually amounts to £142,000,000, or more than double that of the same population in the United States. This is an important element to be considered in tracing out and removing the causes of the present fearful distress, and the possible loss of the manufacturing and commercial supremacy of the kingdom.—*Christian Weekly*.

THE North Wales Miners' Association takes a very sensible course to relieve the distress of its members. Instead of endeavoring to get up a strike, they appropriate \$35 to every member who will emigrate to America, and \$70 to those who decide to go to Australia. The simple principle of social economy upon which they base their action is, that the labor-market is overstocked. Now our government would do

well to appoint an agent to meet each ship-load and conduct them to good land of the public domain, and afford them every facility in getting settled and obtaining a good title to 160 acres. It would be good economy to see to it that none of the members shall get stranded in our already overcrowded cities. Instead of a chance of added pauperism and crime, we might thus insure a reinforcement of productive citizens.—*The Advance*.

Notes of News.

—THE cotton crop for 1878, in round numbers, is 5,197,000 bales,—450 pounds to a bale.

—It is feared that a general commercial collapse is imminent in Sweden.

—THE Southern war claim is eliciting warm discussion in the House of Representatives.

—ANOTHER wonderful cave has recently been discovered near Glasgow Junction, Ky.

—SEVERE cold weather, and suffering from destitution, continue in Great Britain.

—THE investigation of election frauds in Florida is bringing to light some barefaced and astounding frauds.

—VIOLENT snowstorms block the Russian railways. 7,000 laborers are opening communications between Moscow and Sebastopol.

—INDIA now exports 40,000,000 pounds of tea; previous to 1840 no tea was exported from that country.

—THE Bible has been translated complete into the Turkish language. There are 28,000,000 people in Turkey.

—ACCORDING to a Glasgow paper, over 3,300 of the 6,400 men belonging to the various building trades in that city, are out of employment.

—A WRITER in the *Republique Francaise* claims that the publishing house of Hachette & Co., at Paris, is the largest in the world.

—THE pope is about to fill the vacancies in the Sacred College by the appointment of twelve new cardinals.

—THERE are rumors, apparently well-founded, that Queen Victoria is seriously thinking of abdicating the throne of Great Britain in favor of the Prince of Wales.

—THERE are over 25,000 flour mills in this country, in which over 60,000 men are employed at annual wages of over \$20,000,000; these mills turn out yearly about 50,000,000 barrels of flour.

—THE normal amount of arrearage in benevolent society receipts seems to be \$30,000. The Home Missionary Society has hovered about this sum for two or three years.

—THE Board of Indian Commissioners estimate the number of Indians in the United States at 250,000, and report that of this number 127,458 wear citizen's dress.

—It is said that Shere Ali will remain in Tashkend. The *Golos*, of St. Petersburg, says that England now has control of Afghanistan, and has every chance for carrying out her plans in Asiatic Turkey.

—THE bones of St. Francis Xavier are deposited at Goa, India, the headquarters of the Roman Catholic Church in that country; 300 bishops and 100,000 more of the faithful are organizing for a pilgrimage to view the bones.

—MORE than half of all the letters mailed in the world are written in English. The 100,000,000 who speak the English language have far more books and newspapers than all the other 1,200,000,000 of the earth.

—THE different nations of Europe are discussing the propriety of taking measures to prevent the spread of the plague that recently broke out in Russia. Germany and Austria have resolved to send physicians to watch the epidemic.

—YAKOOB BEY's old kingdom of Kashgar is again in a state of turmoil. It was recently conquered by the Chinese; but according to Russian reports, the Mohammedan rebels outnumber the Chinese army of occupation. This is the army that was to cross the mountains into Russian territory.

—OWING to the influx of Northern people and capital, the prospects of continued and increasing prosperity in Georgia were never more encouraging than now. The annual product of the gold mines has increased from \$40,000 a year 4 years ago to \$500,000. The turpentine, lumber, and other interests have also increased.

—THE land in Great Britain is owned by comparatively few persons. Of the 37,243,857 acres in England and Wales, 280 persons own 5,425,764, or about one-seventh. In Ireland, 744 persons own 9,612,728 acres, or nearly half of its 20,150,678 acres. In Scotland, 24 persons own more than a fourth of the whole area, and 70 own 9,400,000 acres, or about half of its 18,946,694 acres. One man owns 1,358,548 acres, and five others own each, from 306,000 to 431,000 acres.

—A two month's preaching in Perlepe, near Monastir, European Turkey, has set the whole city by the ears. "Your work is of the devil!" exclaimed an excited man. "Why?" asked the missionary. "Ten weeks ago," he replied, "we in this city were united, and were of one faith and mind; but now half are for your faith and half for the orthodox (Greek) faith, and we are just this way" (at the same time striking his fists together). Jesus said, "I came not to send peace, but a sword."

—THE Euphrates railway is very much needed, and somehow England has got to build it; but the statement that England offers to guarantee to the Turkish Government a loan of \$125,000,000 in return for a concession by which England gains the right to build the railway and to hold five acres of land on every mile of the railway, and to establish on land granted for the purpose a colony of 100,000 Europeans, and also to hold the revenues of Bassora, Bagdad, and

Damascus, to guarantee the loan, is startling. Should the Porte agree to this offer, we should be having British influence predominant indeed in Asiatic Turkey, and responsible for its good order.

—"THE engineering projects of modern times," says the *Christian Weekly*, "are often startling by their originality and boldness. Not the least in these respects is the one which proposes to avert future visitations of yellow fever from New Orleans by turning that city into another Venice, removing the dykes which prevent the Mississippi from overflowing it, and letting the water from the river flow through its streets. Of course, the city would have to be lifted bodily, as Chicago was, but it is contended that its health would be assured."

—"It is an understood fact," says the London *Christian World*, "that the blood spilt and the treasure expended in this Afghan war are due to England's being governed by a most fanciful novelist, and India being administered by a flighty poet. To those two men,—more to Lord Lytton than to Lord Beaconsfield, yet essentially to both,—must we impute it that, on the edge of an Afghan winter, British troops are posted on high hills, with the thermometer 7° above zero, and that wild highlanders—men, women, children—of the Sulaiman range, see their villages gloriously laid in ashes by an English army."

—"THE attempt to force by starvation and freezing the Cheyenne Indians, prisoners at Fort Robinson, Neb., to consent to go to the Indian Territory, was a miserable failure, as it deserved to be. The freezing and starvation argument was applied to women and children. The Indians, stung by the sense of the wrong, became desperate, overcame the guards, killing and wounding several, and escaped. The soldiers overtook them and killed twenty, twelve of whom were women and children. At latest accounts forty Indians had been killed, fifteen wounded, and fifty recaptured. Four soldiers were killed and four wounded. Fifty Indians are still at large. A relative of Red Cloud was killed and a sister of one of his chiefs was wounded, and, as the escaped Indians are likely to take refuge in Red Cloud's or Spotted Tail's camp, it is more than probable that they will stir up bad blood among those Indians. The whole matter affords a striking commentary on the way in which Indian affairs may be expected to be managed by the military—if put entirely under the control of the army.—*The Advance*."

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth." Rev. 14:13.

DIED of brain fever, in Madison, Maine, Jan. 8, 1879, Mabel, daughter of Dexter W. and Mary S. Rowe, aged 4 years and seven months.

"She sleeps in Jesus—cease thy grief;
Let this afford thee sweet relief,
That, freed from death's triumphant reign,
In Heaven she will live again."

Remarks by the writer from Jer. 31:15-17.
J. B. GOODRICH.

DIED of diphtheria, in Hartland, Maine, Dec. 12, 1878, Linnie C. Ham, aged 5 years, 7 months, and 16 days; Dec. 22, George M. Ham, aged 7 years, 2 months, and 20 days; Dec. 30, Willie W. Ham, aged 9 years,—children of John T. and Sarah H. Ham. Thus in eighteen days these parents were bereft of three of their loved ones. "Little Willie said to his mother, 'I shall get well when Jesus comes.' May they all meet in the earth made new, where death will never come." Rev. 21:4.

J. B. GOODRICH.

DIED of membranous croup, near Daytonville, Iowa, Dec. 19, 1878, Edith Alberta, daughter of John and Ellen Reisman, aged 1 year and 7 months. She was a lovely child. Her parents are comforted in this great affliction by the promise that she shall come again from the land of the enemy. Funeral sermon by Eld. H. Nicola from Jer. 31:15, 17.

J. AND E. REISMAN.

DIED of diphtheria, in Navarino, Shawano county, Wis., Oct. 5, 1878, Eddie, aged 4 years and 7 months; also, in Sumner, Osborne county, Kansas, Jan. 10, 1879, Walter A., aged 6 years and 7 months, sons of Frank and Henrietta Enoch.

When Christ shall give them life, they yet
Together may be seen,
Although their little graves were made
A thousand miles between.

MRS. G. W. CHAMBERLAIN.

DIED of diphtheria, in the town of Liberty, Jackson county, Mich., Aug. 7, 1878, Rebecca, aged 10 years and 5 months; Aug. 14, Maggie, aged 4 years, 1 month, and 11 days; Aug. 19, Lizzie, aged 11 years, 9 months, and 23 days; Sept. 3, James E., aged 7 years, 8 months, and 13 days; Sept. 4, Nettie, aged 6 years, 4 months, and 18 days,—children of Robert and Maggie Dixon.

In this deep affliction our brother and sister have the sympathy of many friends. These children possessed amiable dispositions, and we miss them sadly; but we mourn not as those without hope. May the parents be faithful to the end. One son only remains. Funeral sermons by Eld. Smith (Methodist).

F. A. S.

DIED of croup and diphtheria, near Douds, Van Buren county, Iowa, Jan. 13, 1879, in the second year of her age, Bertha Bell, daughter of Hattie A. and Edward Morrow. A discourse on the Christian's hope was delivered to a large number of sympathizing friends.

IRA J. HANKINS.

ELIZABETH E. KING died at Fish Creek, Wis., Jan. 13, 1879, aged 78 years and 4 months. She embraced the truth about three years ago, under the labors of Bro. H. W. Decker. Jesus was precious to her, and she rejoiced in the truth and in the hope of the resurrection from the dead. Funeral discourse by Bro. C. P. Fairchild from 2 Tim. 4:6-8.

MRS.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Jan. 30, 1879.

The permanent address of Eld. J. N. Loughborough and wife, and Bro. Wm. L. Ings, is, for the winter, Stanley Cottage, Stanley Street, near Shirley Road, Freemantle, Southampton, England, instead of the address given in last paper.

We have received a copy of a tract entitled, "The Safe Side," by Eld. C. H. Bliss, published at the Normal Offering office, Normal, Ill. It is a plea for the Protestant doctrine of "The Bible and the Bible Alone," as opposed to the "tradition" of papists; and an application of this principle to some of the disputed doctrines of the Bible, such as the Sabbath, repentance, baptism, the rejected ordinance, etc. 16 pp. Price 5 cts. single copy, \$2.50 per hundred.

An item in our news column reports the disgraceful and wicked treatment of the Cheyenne Indians by United States soldiers. Still later reports say that the number was finally reduced to eighteen men and about half that number of women and children. At length three companies of soldiers gallantly (!) charged upon this almost defenseless company of savages, slaughtering all but one of the men, and wounding the remainder of the party. This is one of the most flagrant of the acts of injustice and fraud which in these later years have disgraced our boasted civilization.

We trust that, with all our people, the temptation to feel for the smallest piece of coin when a call is made for means for the Lord's treasury, has wholly lost its power. But if this is not the case, if any one still has to battle with that temptation in regard to his contributions to the Lord's cause, let him read the following and be cured:—

"An English writer discourses somewhat sarcastically of that small coin, the three-penny piece. He says: 'It is too small to fetch a fitch of bacon; it is too weak to bring home a sack of flour; it is of no use to pay a half year's rent; so it is solemnly and sacredly set apart to the help of the Lord against the mighty.'"

A friend has sent us an article published some time since in *The Restitution*, entitled, "A Dialogue on the Sabbath and Law," with the request that we review it. We saw the article at the time of its publication, and read enough to become convinced that it would have no weight with sensible and candid persons, and hence would do no damage. Prejudice, ignorance, and strong partisan feeling, crop out in almost every paragraph. It is so easy for an enemy of the Sabbath, in personating its advocate, to make him say just what he wants him to say, bring up only such points as he wishes to meet, and make him put the argument in so weak a shape as to make it in itself ridiculous. It is no representation whatever of the Sabbath argument. A live Sabbath-keeper would have given the writer a very different job. We therefore thought it best to let it pass into its destined oblivion with the least possible stir.

The court, in the action recorded in the following item, has taught a good lesson to those dishonest religious teachers who, in the face of the Scriptures, will steal the word Sabbath, and apply it to the man-made Sunday. The quashing of a few more indictments will show them that it would be better for them to sail under their own colors. We are sorry that any one should sell cigars on Sunday or any other day, but he has just as much right to sell them on Sunday as on Monday. The item, clipped from a recent newspaper, reads as follows:—

"A cigar-seller at Bridgeport was indicted for an offense on Sunday, but the indictment instead of saying Sunday, said, 'the Sabbath or Lord's day.' The court quashed the indictment because the offense was not done on the Sabbath, but on Sunday. It said the Sabbath means the seventh day of the week, while Sunday is the first, and the Lord's day is Saturday with some and Sunday with others."

DIVES.

Is the name Dives found in the Bible? If not, why is the rich man in the parable, Luke 16:19-31, so frequently quoted as Dives?

Ans. *Dives* is a Latin word meaning rich, or a rich man, just as in the Greek the word *plousios* is used. In the Latin versions of the Scriptures the word *dives* would of course be used to

describe the man who was rich. From this it has come to be erroneously regarded as a proper noun. Webster says: "It has been suggested that this mistake originally arose from the fact that in old pictures upon this subject, the inscription, or title, was in Latin, '*Dives et Lazarus*,' and that uneducated persons probably supposed that the first word was the name of the rich man, as the last unquestionably was that of the beggar." It would be just as proper to call the rich man *Plousios* as *Dives*.

TWO QUESTIONS.

WHAT does it show when those who profess to be Sabbath-keepers, and to be looking for the coming of the Saviour, will leave a prayer-meeting where the other members of the church are seeking God with earnestness of soul for a revival of his work in their hearts and among their neighbors, and, passing directly by the church, go to a gathering of pleasure, where fun and frolic run riot?

Does it not show that, notwithstanding their high profession, they are of that class that Paul characterizes as lovers of pleasures more than lovers of God, and from whom he says we are to turn away? 2 Tim. 3:4, 5.

RELIGIOUS ITEMS.

Love to God and man lightens care and removes useless burdens.

Slander cannot hurt those whose hearts and lives are pure.

A resolute will, a good conscience, a sound mind, and an industrious life, give force and power, and create true happiness within and without.

Old age, if accompanied with purity of life, holiness of heart, and a cheerful countenance and conversation, is the best age of human life.

Real happiness is the result of an inward discipline of the heart, and consistent, careful outward manifestation of the life.

Faith in God leads to a candid and impartial study of his word.

This is an age of skepticism; and nowhere is it more evident, than in the rejection of the fourth commandment by the churches of the nineteenth century.

We wonder at the stupidity and malice of the Jewish Senate in condemning Christ, yet we may have condemned him in the person of his saints, without suspecting ourselves of error.

The greatest evidence of the weakness of man's moral powers is the fact that almost the whole human race are either idolaters or skeptics, or are blindly led to embrace false systems of Christianity.

Cheerful people are grateful to God for the blessings they have received; while ill-natured people look with covetous eyes upon the gifts they have not received, and are in trouble because they cannot get them.

Economy should not descend to meanness, nor should liberality be lavish of the gifts of God.

The experience and possession of divine pity is better than bodily ease, freedom from trouble, or the greatest worldly prosperity.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

MEETINGS in Wisconsin as follows:—

Victory,	Feb. 8, 9.
Kickapoo,	" 11-13.
Debello,	" 15, 16.
Leon,	" 22, 23.
	H. W. DECKER.

JASPER, Mich., Feb. 1, 2. Meetings will begin on the Sabbath at 10:30 A. M. We desire the attendance of all the Sabbath-keepers in this vicinity. M. B. MILLER.

BORNOVILLE, Vt., Sabbath and first-day, Feb. 1, 2. Jericho, at 2 and 6:30 P. M., Feb. 5. Bristol, Sabbath and first-day, Feb. 8, 9. Warren, Sabbath and first-day, Feb. 15, 16.

These meetings will be very important. Bro. H. Peebles will be with me to organize Sabbath-schools, if not organized, and to render every possible help to Sabbath-schools. Please come to the meetings.

It will be noticed that the appointment for Sutton, as given in last week's REVIEW, is withdrawn; and that the meeting at Warren will be held one week later.

A. S. HUTCHINS.

No providence preventing, we will meet with the friends at Lansing, Mich., and vicinity, where Bro. Wm. H. Kynett may appoint, Sabbath and Sunday, Feb. 1, 2. Meeting to commence on Friday evening. Brethren from Alajedon, Grand Ledge, and Westphalia are invited. T. and M. meeting on Sunday. E. B. LANE, J. F. CARMAN.

No PROVIDENCE preventing, I will hold a series of meetings in Canada as follows: At Glen Sutton, Feb. 1, 2; at South Stukely, Feb. 8, 9; at Dixville, Feb. 15, 16; Sabbath and first-day, March 1, 2, where Bro. J. Claxton may appoint.

A. C. BOURDEAU.

TWIN LAKE, Mich., Sabbath and Sunday, Feb. 8 and 9; meetings to commence on Friday evening. We expect to meet with other churches in this vicinity. Appointments in due time.

E. B. LANE.

E. H. ROOT.

No providence preventing, I will meet with the church at Burlington, Mich., Sabbath and first-day, Feb. 1, 2. All the church are requested to be present Sunday morning to consider some important matters of business. We invite Bro. Byington and the friends from Newton to meet with us on the Sabbath.

E. R. JONES.

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JAMES WHITE.

W. H. RITCHART, a first-class harness-maker, would like to obtain work at his trade among Sabbath-keepers, or learn of a good opening for the business. Address, Villisca, Iowa.

WANTED.—Nels Larson, of Nevada, Story county, Iowa, would like to obtain a situation in a flour mill. Learned trade in his native country, Denmark.

WANTED.—A place to work among Sabbath-keepers. Ohio preferred. For particulars, address Finley N. West, New Comerstown, Tuscarawas county, Ohio.

BRO. JAMES E. RANKIN, of Elk Rapids, Antrim county, Mich., thinks there is a good opening there for a Sabbath-keeping tailor, for some months at least. Address him as above.

BRO. W. L. WEBSTER, Edenville, Marshall county, Iowa, wishes a place to work on a farm, his wife to work for her board at the same place. For further particulars, address as above.

WANTED.—A boy 16 years old would like a chance to work on a farm for a Sabbath-keeper, where he can attend Sabbath-school and meetings. Address, J. N. Ayers, Garnett, Kansas.

WANTED.—A situation for a man and wife to work among Sabbath-keepers. Would like to take a farm on shares. Address, J. Collingwood, Liscomb, Iowa.

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